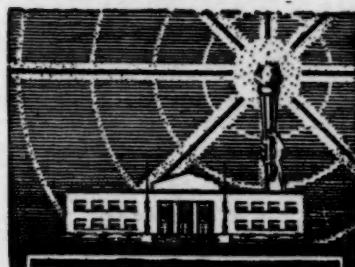


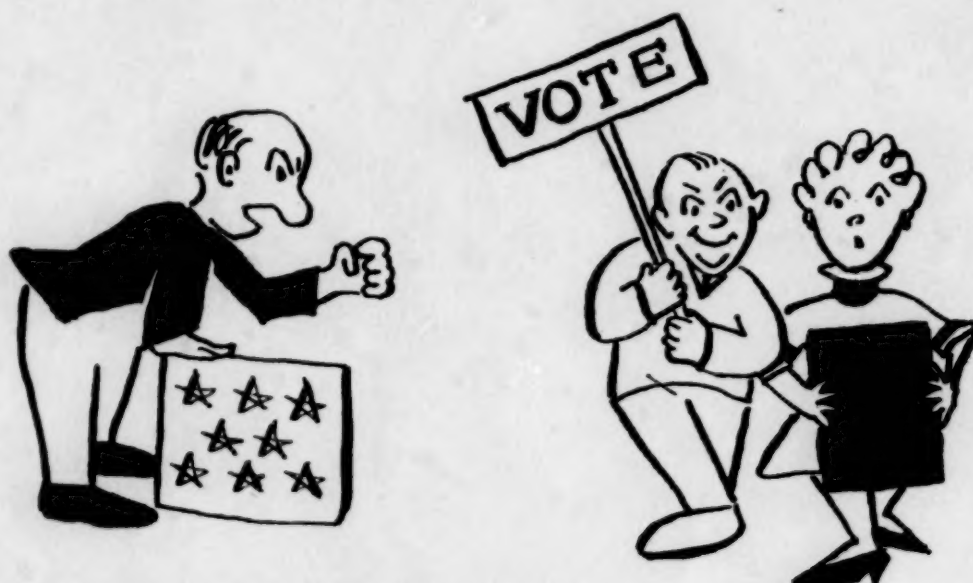
# THE SOCIAL STUDIES



A PERIODICAL  
FOR TEACHERS AND ADMINISTRATORS

VOLUME LI, NUMBER 5

OCTOBER, 1960



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# The Social Studies

VOLUME LI, NUMBER 5

OCTOBER, 1960

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## As the Editor Sees It

These are soul-searching times for those of us who have spent our lives in the education of youth, at one level or another. We observe our neighbors who build bridges or atomic submarines, or sell compact cars or refreshing soap. We watch them successfully deal with dread diseases, or manufacture new devices for better living. They build housing developments, sell insurance, and in a thousand ways carve out careers whose success and worth are self-evident and generally acclaimed. When they retire, they can look back in satisfaction on work well done, confident that what they did was good. But what of the world's educators?

Our product is youth. Our job is to teach youth the skills and knowledge required of modern man, to fit young people into the social pattern, and above all to train their minds and judgment so that they will know and desire the good, the true and the beautiful all their lives. We think we know the best ways to do these things, and we have set up elaborate and costly institutions with which to do them. And how are we making out?

In the area of transmitting skills and knowledge, a mere matter of psychological mechanics, we are doing very well when we try. In spite of unsound criticism, there is no possible doubt that the level of literacy is higher everywhere today than ever before; and that more people know more about mathematics, physics, geography and other areas of knowledge than in all man's history. This is good, but it is only part of our task. How about the training of the mind and character of youth, so that they will recognize truth and worth in the field of human relations?

We read that enormous groups of "students" in Tokyo, led by communist agitators, riot against the visit of President Eisen-

hower; that other groups of "students" riot in Caracas or Ankara or Seoul or Havana; that "students" in semi-military groups wildly acclaim and devotedly support such leaders as Khrushchev, Castro and Nasser. We read of Newport's being overrun by drunken and irresponsible "college students"; of a British nobleman's jazz festival wrecked by young hoodlums, and of a Swedish town terrorized by black-jacketed delinquents, characterized as "students." We read of rock'n'roll rioting in many places, of attacks on the police, of wanton vandalism by youths who are products of modern education.

One may say, of course, that youth has always been violent and rebellious by nature, and that from the days of the medieval London apprentices a good fight required little cause. But the apprentices were not students; they had not been privileged to sit under a formal educational system dedicated to training in logical thinking. Yet what of today's students, with all the wisdom of the ages available to them? How is it that so many can so easily be hoodwinked by demagogues and knaves, whipped to a frenzy by ranting megalomaniacs, incited to violence by moronic music, and used generally as the willing shock troops of any movement, no matter how false, that promises destruction to someone else?

It is little wonder that educators the world over, who believe that learning must be man's salvation, stand embarrassed and deeply troubled before their more fortunate neighbors whose soap and bridges and insurance policies bring no recriminations upon them for the work they have done. Never has there been more education than there is today, and never has the world been in greater turmoil. What have we wrought?



# Our Social Studies Curriculum Needs Re-examination

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Today with the greatly increased enrollment in our teachers' colleges, a reexamination of the existing social studies curriculum is in order. All too frequently, the offerings are based primarily upon an academic accumulation of past and present faculty skills. Such a series of courses with no sequence or relationship provides little meaning to our future social studies teachers.

A sound social studies curriculum attempts to provide an internal synthesis of inter-related courses. Such synthesis cannot be achieved by the mere addition or deletion of courses. It is true that, "The external connections of special subjects may drag thoughts outward, but the case for their relationship is very weak if based upon a drag that is accidental or incidental."<sup>1</sup> Equal representation of social science disciplines is frequently used as a basis for continuance or justification of established social studies sequences. However, a competitive game between academic disciplines is hardly a basis for a sound curriculum in social studies or any other general education offerings.

But one can provide the synthesis needed for understanding and competency in future teachers through drawing together social science subject matter in a *Coordinated* program. Such a program offers the student the opportunity of achieving understanding through a *planned* sequence of course content, each step providing a foundation upon which the next course will build and add its unique contribution. It is this for which Earl S. Johnson argues so cogently and persuasively in *New Viewpoints in the Social Sciences*.<sup>2</sup>

Still, teachers face the problem of selecting a central core around which the social studies curriculum can focus. Historically, this problem has been based upon "the feebleness of coordination" among the disciplines of the social sciences.<sup>3</sup> This is not an unjust criticism. In the social sciences one is dealing with the unpredictable, misunderstood entity known as man. Since our major advances of the future lie in extending man's understanding of his actions, environment, and social order, the social sciences have been busy collecting, collating, and analyzing data in order to accumulate more and more knowledge of this peculiar phenomena—the study of man. It is understandable, therefore, how one is able to lose sight of the key issue: *All of this is for the purpose of equipping man to live in a society which is dynamic in economic and social change.*

This is the central core around which the social studies curriculum must be built. However, with the growing demand for "social studies for citizenship education," the teacher of social studies is confronted with an ever-increasing burden of knowledge which must be mastered if one is to provide opportunity for full understanding on the part of the students.<sup>4</sup> A word of caution is necessary. It has been assumed that with the accumulated knowledge of decades of research on man, all of this information must be taught in the social studies curriculum—a factor assisting in the "unrelated specialisms" that exist today.<sup>5</sup> It is our contention that *not* all of this falls within the purview of the social studies curriculum. At the same time none of this accumulated information can be ignored by the social studies teacher.

Instead, a sifting of facts to ascertain the relationships that are existent is an absolute necessity in order to bring to bear the most recent and important data for use in social studies courses.

In preparing teachers for social studies instruction, the planned integrated curriculum takes on even greater significance. Even the adoption of the latest information, the assignment of extensive reading, and the belief in the core objectives of an established curriculum *will not necessarily* produce efficient social studies teachers. It may, but if it does, it is once again accidental or incidental. If, however, one approached the teaching of the social sciences as a curriculum of specially studied interrelationships, the accidental or incidental behavior change can become directed and predictable.

To understand (*and one must understand prior to teaching*) the economic, political, cultural, and social forces in action in society, it is necessary to draw upon *all* of the social sciences: economics, social-psychology, political science, sociology, cultural anthropology, geography, and history. Particular attention must be paid to history—the record of man's progress—and to geography in visualizing the interactions of man with his environment. Further, a social studies curriculum must provide for its students to partake of the accumulated knowledge of the humanities. Only by bridging these two distinct areas can one hope to achieve understanding of the relationship between man's ability to act and man's actions.<sup>6</sup>

The cause of this discontent is not hard to find. The cloak of fact-and-value has been rent. It can be repaired only by defining and practicing social study—in both teacher and student education—in a context which takes into account man's dual nature: his ability to appreciate and understand, his role as an artist as well as scientist, his convictions about truth and his responsibility for acting in his behalf: in a word his ethics and politics.<sup>7</sup>

It is imperative that a social studies curriculum provide a series of experiences that are progressively more mature in content

and are selected in terms of planned continuity emphasizing appropriate content. Such a planned program assists the student in acquiring optimum transfer of his skill learnings into his total behavioral patterns. Both vertical and horizontal planning are necessary to facilitate the student's growth and to insure his accumulation of basic and specialized skills.<sup>8</sup> Effective coordination of such a program requires cooperative planning among staff members in the social studies curriculum. It requires a complete understanding of the basic needs of a social studies program. It demands attention to *each individual* course to assure horizontal skill experiences. It demands attention to *total course offerings* to assure vertical skill experiences.

In addition to internal development of interrelated courses, a well organized social studies program will include planned and associated experiences in related areas. In teacher education, this most certainly should be effective in methods and technique courses. It should, if at all possible, include planning with humanities course curriculums. The optimum program would, of course, work out sequences of experiences in all associated areas of endeavor. While this may be an ultimate goal for which all educational curriculums strive, but may not attain, it is imperative that programming and planning in those areas most closely related be accomplished at once and be continually surveyed to insure attainment of the objectives.

One should start with the internal development of the current social studies program offerings and turn his attention to the related areas *after* ascertaining his own curriculum is in order, well integrated, and expressly planned to provide internal synthesis of interrelated courses so that its graduates will have accumulated the basic and specialized social science skills. Always, the central focus should be on the relation of man to himself, his interactions, and his abilities to decide on the basis of established facts, current research, and accumulated knowledge. Only through a carefully coordinated program can a student hope to achieve such skill.

<sup>1</sup> Johnson, Earl S., *New Viewpoints in the Social Sciences*; Twenty-Eighth Yearbook of the National Council for the Social Studies, 1958, Chapter XII, p. 241. "Drag Thoughts Outward," Alfred North Whitehead, *Adventures of Ideas*, New York: Penguin Books, 1942.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*, p. 238.

<sup>4</sup> For a more thorough description of citizenship studies, see *Improving the Social Studies Curriculum*: Twenty-Sixth Yearbook of the National Council for the Social Studies, 1956, pp. 20-21.

<sup>5</sup> Wallace, Graham, *The Great Society*, New York: Macmillan Co., 1928, p. 15.

<sup>6</sup> Johnson, Earl S., *op. cit.*, pp. 219-221. The discussion presented clearly demonstrates the inter-

action of the social science courses with those courses of a humanities curriculum.

<sup>7</sup> *Ibid.*, p. 220.

<sup>8</sup> Fraser, Dorothy M., *Skills in the Social Studies*: Twenty-Fourth Yearbook of the National Council for the Social Studies, 1953, Chapter XIII, pp. 262-274. Dr. Fraser considers the problem of program planning, to effect skill learnings, a problem prevalent at all levels of education. Her article discusses only the processes necessary for acquiring desired skill levels at the elementary and secondary levels. Future elementary and secondary teachers also would need a planned program to achieve the necessary understanding and skill level to enable them to pass on to their students these relevant skills that Dr. Fraser discusses.

## Inherent Human Worth Fact or Myth

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Many Americans talk about "inherent human worth" or the "inherent worth of the individual" with much haziness as to whether they refer to current realities, untapped potential, or vague ideals. Worth for what, to whom, or under what conditions are questions one might ask. Does "inherent" refer to something which inheres in the genes, or is it in the social structure?

Clarity regarding such a concept as human worth may not seem important during the elementary development of a culture when man's physical strength is conspicuous as a resource—along with such other resources of nature as come immediately from forest, stream, or primitive agriculture. But as human relationships become more complex, and as imagination and learning capacity become more important in determining man's status in the world, differences among individuals become apparent which were not noticed in a simpler life. Concepts and ideals which have previously been tolerated, or nominally accepted into the periphery of moral thought, must therefore be brought under closer scrutiny and evaluation. Such is the case regard-

ing the concept of inherent human worth.

1. *Nature of worth — biological and social inherence.* — In its simpler implications, the idea of "worth" implies relationships—a tool, garment, or factory has value or worth in relation to the direct or indirect satisfactions that man derives from it. This thought makes satisfactions the end—whether the satisfaction is transient or enduring. Worth then is an estimate or appraisal of a tool, method, or operator. Thus worth does not stand by itself, but exists in relation to something else. The relationship is bilateral—with the tool on one hand, a goal on the other, and the worth or appraisal connecting the two. A hammer may be worth a great deal for household carpentry but not worth much for stirring up a pudding; or a hypodermic needle may have great worth for treating polio but little for exterminating insects. The fact that we often learn new uses for existing goods, or learn to get new satisfactions out of existing services, does not alter the basic idea of worth as a relationship between the item and the satisfaction.

Elementary biological value or worth,



which humans and other animals attach to food, shelter, sex, defense, or attack seems to antedate group life in the scale of evolution, but in the more complex forms of animal life group behavior early began to operate on the principle that individual ends are often best served by working jointly with others. Fighting and securing food are common illustrations. In group settings such as those indicated, each member has worth for every other member. Does this worth appear in each *Because* of something inherent in the genes? Sometimes the members represent different species, as man and his dog hunting game — and both feeding off the kill. Here each has worth to the other, and each learns to differentiate among members of the other's species regarding their worth for the hunt.

Dogs and cats as household pets attach differing value or worth to different persons around home, depending on how they as pets are treated by those persons. Some persons may be avoided or attacked, much as some humans avoid or attack snakes. Most pets reject some foods in deference to others. This response seems to be in part learned. Sometimes pets learn to modify their association with other species — as cats and dogs can become peaceful associates. Worth seems to be reflected in situations such as those mentioned.

However, most persons who speak of every human being's having inherent worth seem to be thinking of something quite removed from such biological considerations as these noted. Perhaps they are thinking of inherent worth as relating to a kind of service — which each individual might render to humanity. Organized society is built on recognizing that at least most adult members are able to render some type of service to society as a whole. This accounts for what economists call the "division of labor." In the economic sense each person is worth to the group about what he can produce that others can use. Many sociologists and psychiatrists would add that "other people" are worth something as associates and companions, apart from their economic pro-

duction. In any society the number who are considered to be entirely "worthless" is probably small. Those who are appraised as having persistent "negative worth" are typically put in prison — or liquidated. But in the considerations noted, "worth" is an appraisal or evaluation — an evaluation of each individual by others, by a small or large group, from the standpoint of his usefulness or ability to contribute to what they consider important.

In some discussions the focus of attention is shifted, so that worth is interpreted as being what one thinks of himself — his self-concept. The social origin of this self-concept is obvious if it is noted that what one thinks of himself is mainly a product of the mores and value-standards of the environment in which he lives. As the prevailing concepts of worth and value become imbedded in him, he in turn becomes part of community framework which imbeds or indoctrinates them into others.

The worth of an individual in a group is primarily something which has been developed through life in that group. If it has been developed in this way, then it was not "inherent" in any genetic sense — except insofar as some unformed potentiality for developing it was in the individual at birth, because he was born a human being with potentiality for doing what other humans do — and not born a mouse.

Then does "inherent worth" mean the *potentiality* of becoming worth *something* to *somebody*? But if the potentialities of a particular individual are never developed to a functional level, we do not know whether they exist — in him. The best we can do under such conditions is to make a statistical projection as to the percentage of the population that "probably" have them. In a situation of this kind it seems erroneous to speak of "inherent worth" as a current reality. At best it is only in the "maybe" state — or among possibilities.

Moreover, certain annoying questions arise in dealing with individual worth as "inherent" rather than as "developmental." One question concerns beginnings. If worth is



looked upon as inherent, when shall practical consideration first be given to it—at conception, birth, school age, or when one gets a job and becomes a productive member of society? Similar questions have confronted some religious groups regarding certain means of birth control. A more difficult question concerns ends: if worth as a positive element inheres in the individual organism, does he ever lose it—or may it be transformed into something negative? Where, for example, is the “inherent worth” of condemned criminals? Moreover, do dead persons continue to have “inherent worth”? From some standpoints such persons as Washington, Alexander, Jesus, or Gandhi continue to exert substantial influence in the world and are worth more as symbols than most living persons. The same is true of many heroes—and often true of monuments, holidays, and other dedications made to them. Problems of the kind indicated offer no difficulty if worth is considered a social product—i.e., that if it inheres anywhere, it inheres in the social structure.

2. *The idea of equal worth.*—Although the idea of “inherent worth” in a genetic sense had logical weaknesses, and needs revamping from the standpoint of rendering broad service in a complex society, it has had value in the past development of American political democracy. Emphasis on the idea of “inherent worth” of each individual is on a par with the idea that “all men are born equal,” as rallying cries for attack on a system of special privilege and social stratification—such as held much of Western Europe in a cultural straight-jacket at the time when our republic was founded. Anybody who has observed American or international affairs during the last two decades should recognize the shifting nature of practical politics—in using whatever power alignments or operating tools may be available at a particular time. Psychologists often maintain that adaptability and capacity for adjustment are evidences of intelligence—in individuals. Astute politicians and statesmen must be adaptable—flexible enough to give ground if need be without giving away an issue.

Judged by this criterion, the founding fathers were not stupid or naive.

Elementary acquaintance with Darwin's idea of individual variation, competition, and survival should convince one that concepts emphasizing that men are born equal or have inherent worth are not biological concepts. For well over a generation, American education has been emphasizing individual differences—in physical, mental, and other respects. Since the Roosevelt New Deal began in the 1930's, much political attention has been given to economic and cultural differences which have run in families or in regions from one generation to another. Attitudes of parents concerning responsibility and sacrifice for children vary greatly from one family to another. Sex may influence “equality”—sometimes in favor of one sex and sometimes in favor of the other, probably resting more on social than on biological grounds. Children born in countries which use English or some other widely known language have substantial cultural advantages over children born in small countries depending on a language that few others use. In view of differences among individuals and groups such as those noted, it is sometimes suggested that the main respects in which all people are born equal is that they are all born naked and dependent.

From the standpoint of contributions to society, few people would maintain that there are no important differences among individuals regarding their worth. Thus for the average person in America, or in the world, President Eisenhower has much greater value or worth than the typical county sheriff—or the typical college professor. Jesus still has more worth than the general run of bishops. Society as a whole accords more worth to average persons in the population than to imbeciles or murderers. Changing events also affect the worth of particular individuals to the world—i.e., compare Nasser in 1946 and in 1956, or Eisenhower in 1936 and in 1956. Fluctuations in one's worth to the world—or to some smaller group, occur in the lives of most persons. If one attempts to designate worth in the fore-

going sense as "functional worth" in contrast with "inherent worth," he is probably differentiating between something that exists and something that does not.

3. *Moral and spiritual values or worth.* — Much of the reference made to moral and spiritual values or worth suggests a feeling that there are important aspects of life which cannot readily be translated into tangible or material terms. Social scientists have shown the influence of customs, tradition, and mores on individual behavior. They have also shown ways in which chance, geography, and other factors influence the patterns of custom and tradition that develop in particular areas. More vagueness once prevailed in these areas than at present. It seems likely that further analysis and reflection concerning spiritual values or worth will reduce the haze and confusion that now enshrouds that field.

Moral and spiritual worth may become looked upon as part of a continuum — with the most obviously material at one end of the scale, and the least tangible or material at the other. If so, the differences from material-to-moral-to-spiritual become matters of degree in materiality. The idea of such worth may have a place in this relationship — as a reflection of "hope" that values or worth may in the future emerge from spheres which are beyond our present scope of recognition or discernment, whereas nearly everything at present within that scope shows differences among persons—at least differences as indicated by any tangible statement of what worth is.

Such "hope" could be a peg in the general architecture for developing social equality, on which significant aspects of government and other institutions might hang. Historically, several different mythologies have developed elaborate embroideries of folklore, custom, and law — as means of "proving," systematizing, perpetuating, and extending both the geographical scope and the cultural permeation of the myths concerned. In many cases a new myth revealed a higher level of analysis and reflection than those which preceded it, and thus represented progress in

man's intellectual growth as it also stimulated new courage and advancement. The evolution of monotheistic religion includes numerous illustrations on this point, as have further developments since monotheism became rather generally accepted. The point here is that particular concepts and explanations typically outlive their usefulness, unless they are frequently revised — whether they are called myths or "scientific laws" may be irrelevant. This includes such concepts as "inherent worth."

4. *Similarities between "worth" and "success."* — As concepts, "worth" and "success" have much in common. (1) Both are vague — judged by widely varied criteria. One of the difficulties in preparing successful teachers in America is the wide disagreement on what the successful school should accomplish. In a nation or in a restricted subject matter area where mentality is streamlined, success in teaching is fairly easy to define. (2) In any culture in which there is considerable room for independent thought, individuality, and vigorous growth, the definitions or standards by which success, human worth, and many other concepts are judged will be numerous and changing. The alternatives to this situation are the yes-man's orbit, the concentration camp, and the grave. (3) Under such conditions one should expect numerous minds to be confused — as they try to formulate concise or perhaps monolithic definitions or criteria for judging such concepts on a widespread international basis, at the same time that they defend the ideal of broad leeway for individual variation and freedom of thought. One characteristic of individuality is its ability to bring forth unique or creative suggestions — new hypotheses emerging in part from old data. The need for freedom to present the new hypotheses without punishment, censorship, or ridicule is clearly important. (4) "Worth" and "success" both illustrate the point that in a complex and dynamic culture people must learn to get along with numerous and shifting concepts—that is, a particular set of measuring sticks is not useful as long as it used to be. This means the constant threat of some strong

man arising who will set forth simple streamlined goals, as a rallying point for persons who are confused — or fatigued in trying to keep up with the pace of change. Such concepts as worth or success, and many others, are defined by the ethical content of the culture at a particular time. Hence one should expect vagueness or change in that content to be reflected in the definitions concerned.

5. *Development of personal growth as a social goal.* — To what extent should the development of personal worth be a social and educational goal in a democratic society? Such a goal might be important in several ways. (1) The extent to which individuality and free personal growth are fostered will greatly influence the degree of stimulation toward cultural change and development. (2) If such freedom and worth are extensively fostered, there will be a speed-up in rate of obsolescence in concepts and practices which have been inherited from the past. This will demand more frequent intellectual and cultural housecleaning. (3) Whatever is largely fostered by a social group, comes substantially under the control and direction of that group. To what extent then is it paradoxical to say that freedom is controlled and directed? Perhaps in America the most important controls are not likely to be manifested through an outright prohibiting of individuals from engaging in certain activities or through forbidding them a forum from which to speak, but through insult and ridicule by means of innuendo and political investigation and through offering them none of the elaborate facilities which are now commonly needed for advanced study or experimentation. However the recent experience of dictators shows that even in highly regimented societies, the controls cannot be oriented toward strictly selfish ends without generating political instability.

Several methods for developing personal

worth have been suggested in foregoing paragraphs. Some of these might be summarized. (1) A rich background of culture is important for the individual — education, travel, extensive association with people, art, philosophy, science, etc. Such background supplies the raw material which enters into imagination — the “sources” which enable one to be “resourceful.” (2) Freedom to explore and experiment, with a minimum of rules and restraints — except as one learns to discipline himself in accordance with the psychology of learning, and the nature of the materials worked with. Home and school problems of maintaining an opportune balance, in the respects noted, are often difficult. (3) Good leadership — to point out areas for exploration, and to offer cues on method. So long as America emphasizes home responsibility as much as at present, there will be tremendous variation in the opportunity available to the nation’s children at the point of leadership. Schools and similar community institutions are not likely to even up the differences — although they could do more for all groups than at present. (4) Material resources are obviously important: (a) to support individuals who are learning and are developing worth, (b) to provide developmental materials and facilities. (5) Encouragement may be one of the most important single elements. Freedom from being laughed at, regardless of what one tries or the views he expounds, will reassure many persons. This item has two ramifications: (a) while one is trying to express his ideas, he thinks further into the scope and implications of those ideas; and (b) his expressions generate comments from others, with the possibility of mutual stimulation and enlightenment. Encouragement is also important from the standpoint of giving the individual confidence that he too is capable of originating something worth contributing.



# A Review of Aims and Objects In Social Education

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The aims and objectives of social education have never been easy to define. This is true because the school is considered to be a society within a larger society of which it is a part. Therefore, all the complexities which are included in a larger society would also need to be considered in planning the aims and objectives of the social education program. In addition, the field of social education has been a continually changing one. A statement of aims and objectives is also dependent upon the defined functions of the school. If the school were to be regarded as an agency of social engineering, the objectives would take on an entirely different approach than they would if the school were to be considered an agency which maintains and transmits the present culture.

Historically, the most common definition given for the functioning of the school is that of transmitting the objects, customs, mores, and institutions that are inherent in the society through a formal educative process. Even under such a definition of the role of the school, the aims and objectives of social education should in large part be one of analyzing the present culture and drawing the aims and objectives from this culture. Then, particularly in a democratic society, the objectives reflect a combination of the needs of the individuals and the needs of the society.<sup>1</sup>

All of the needs of a given society do not remain permanent, nor do all societies have the same needs; thus, some of the aims and objectives of the total school program and of the various parts of the total program will

vary from one community to another and from one time period to another. One has only to look at the varying curriculum guides with their stated aims and objectives to find a divergence in aims and objectives which have been based on varying community needs. Diversity in these aims and objectives has led to a diversity in the curriculum offering.

Although it is recognized that there will be some diversity in specific aims and objectives, there are enough values which are commonly accepted in our American way of life that these have led to commonality both vertically and horizontally in many of the aims and objectives of the social studies and of general education. One of the writers found social studies aims, through the years, quite stable but shifting in order of importance, depending upon the conditions of the times. He also found aims disturbingly uniform for different social studies courses and at various grade levels.<sup>2</sup>

## *Aims and Objectives in Retrospect*

A number of statements of social studies objectives taken from different time periods are presented below. There are some objectives, although stated in various ways, that are common to each period.

In 1928, Miller<sup>3</sup> analyzed the objectives for teaching history from 1888 to 1927 as stated in textbooks, committee reports, association proceedings, and articles in professional magazines. He found the following ten objectives most frequently stated:



<i>Objective</i>	<i>Frequency</i>
1. To discipline the mind	189
2. To promote social efficiency	165
3. To explain the present in the light of the past	142
4. To understand the development concept in history	115
5. To give ethical training	106
6. To give training in simple historical research	96
7. To inculcate ideas of patriotism	83
8. To train for citizenship	80
9. To give cultural training	66
10. To promote tolerance	56

The most evident change in comparing the above list with recent statements of objectives for history and the social studies would be the complete absence of the objective mentioned most frequently in Miller's sources. The elimination of "disciplining the mind" seems to reflect some progress in education during the past third of a century.

In 1936, the Commission of the Social Studies Curriculum of the Department of Superintendence of the National Education Association stated:<sup>4</sup>

1. It is the purpose of the social studies to give to pupils the truest and most realistic knowledge that is possible of the community, state, nation, and world — the social and physical setting—in which they live and are to live and make their way.
2. A second purpose of instruction in the social studies grows out of the first — namely, preparation of pupils for promoting a wiser and more effective cooperation among regions, areas, individuals, groups, communities, states, and nations — a cooperation interracial, interreligious, and intereconomic . . .
3. A third purpose of instruction in the social studies is to develop character: to give the pupils a love of truth, an appreciation of the beautiful, a bent toward the good, and a desire and will to use knowledge for beneficent social ends . . .
4. A fourth purpose of the social studies, although it may come under the head of method, is both a purpose and a pre-

requisite to the attainment of other purposes; it is training in the intellectual processes indispensable to the functioning of society.

In 1940, Cole listed five general objectives that might prove helpful to the teachers of the high school social studies:<sup>5</sup>

1. To give the pupils a clear conception of the ideal of democracy.
2. To assist pupils in discovering the contemporary problems that beset society through a study of local and regional conditions.
3. To give the pupils an understanding of what appear to be definite trends in present day society.
4. To teach pupils to weigh evidence before arriving at conclusions.
5. To create a desire among pupils to perform the duties and responsibilities of citizenship.

In 1943, Coryell listed seven major objectives; then he further defined social study objectives in terms of attitudes and skills. The seven prime objectives are:<sup>6</sup>

1. Attempt to show the pupil that society is complex.
2. Inspire him with the desire to understand it.
3. Give him, through a study of history, the necessary background for understanding it.
4. Try to teach him the skills necessary for a study of history.
5. Attempt to establish the necessary attitudes of a successful social studies student.
6. Show him that history is made up of patterns, that it is an orderly record in which cause leads to effect.
7. Inculcate in him the attitudes which a believer in, and a citizen of, a democracy must have.

In 1947, Michaelis listed nine composite goals for the social studies:<sup>7</sup>

1. To help each child to become a democratic person, guided by democratic values in human relationships, who appreciates the sacrifices made for democracy in its slow evolution.

2. To develop social attitudes consistent with democratic values.
3. To develop democratic group-action skills and social competency in inter-group situations.
4. To gain skill in critical thinking and problem solving as these skills function in human relationships.
5. To acquire basic social concepts, and an understanding of how man interacts with his physical and social environment in the satisfaction of basic human needs.
6. To develop skills and techniques in the use of materials of instruction in the social studies.
7. To gain appreciation and understanding of the contributions of cultures, groups, and individuals to the advancement of civilization.
8. To develop an enduring interest in human problems coupled with a sense of responsibility to act courageously and with integrity in ways conducive to social progress.
9. To gain insight into spiritual values as forces in human behavior and human relationships.

In 1950, Carr and Wesley listed fourteen objectives as being representative for the social studies field. They were:<sup>8</sup>

1. To acquire and understand social concepts.
2. To develop study and reading skills.
3. To develop a wholesome personality.
4. To develop desirable traits.
5. To learn the techniques of cooperation.
6. To understand the interdependence of people and nations.
7. To assume responsibility.
8. To prepare for useful work.
9. To become a prudent consumer.
10. To become a participating citizen.
11. To develop critical thinking.
12. To respect all races and groups.
13. To uphold democracy.
14. To cultivate esthetic and intellectual interests.
15. To understand social institutions.
16. To promote world peace.

In 1958 Roucek listed the following sixteen

requirements among the understandings, attitudes, and social skills necessary in American society:<sup>9</sup>

1. Ability to communicate.
2. Understanding of the "wholeness" of society.
3. Understanding of the interrelationships of the parts of this society.
4. Individual responsibility to participate in the total society.
5. Appreciation of the worth and dignity of each human being.
6. Willingness to act as free men.
7. Ability to work with others.
8. Ability to make individual responsible decisions.
9. Ability to relate individual actions and feelings to the actions and feelings of others.
10. The development of a creative and adventurous spirit.
11. A willingness to be free and to encourage the freedom of others, within the spirit of American institutions.
12. Awareness of the history and contemporary life of nations, cultures, and peoples.
13. Understanding of problems of relationships among nations, cultures, and peoples.
14. Willingness to help create a better world community.
15. Desire to make the United States of America survive as an accepted leader of a free world community.
16. Willingness to utilize the knowledge and scientific findings in the social and behavioral sciences to enhance one's ability to participate in all aspects of social life to satisfy the needs of society and at the same time satisfy individual needs.

#### *The Most Common Aims of the Social Studies*

How does the above statement compare with Miller's list? How far have we come? A review<sup>10</sup> of selected statements of objectives from 1888 to 1958 reveals that some of the most frequent aims of social education during this seventy-year period have been to help youth:

1. To become effective citizens in American democracy. An effective citizen should: be patriotic, be responsible, have a knowledge of our past history and an understanding of our present society, and participate in the processes of government.
2. To develop a respect and appreciation for the worth and dignity of every individual—his rights, property, and desires to live an abundant and happy life.
3. To gain an understanding and appreciation of other cultures, societies, nations, and peoples. A knowledge of the past political, social, and cultural history as well as an understanding of present conditions are essential aids in advancing civilization.
4. To become an asset to his society through full development of his own potentialities and abilities. Skills in critical thinking, problem solving, self-discipline, creativity, and group participation are necessary.
5. To become effective in the use of knowledges and skills involving the economic factors affecting his life, such as earning a living, prudent consumption, the functioning of the free enterprise system, and the conservation of natural resources.
6. To develop moral and ethical character for guiding his behavior in all human relationships.

#### *Recent Trends in Aims and Objectives*

It should be remembered that objectives not only serve the dual purpose of providing a sense of direction and a perspective as it relates to subject matter; but they also determine the curriculum and methods that are used to work toward the goals. Aims are also basic to a program of evaluation. It is important then that a study of objectives be concerned not only with the present but also with projections of future aims and programs. A study of the trends that are taking place is the best indication that one has of the probable future directions in this area.

The trends which are evident in developing aims and objectives of social education are

primarily of two major types: (1) trends in the actual objectives, and (2) trends in the procedures of making and placing objectives into operation.

The trends in the procedures of making and placing objectives into operation are:

1. There is more joint participation of many groups in determining the objectives.
2. The objectives reflect increasing integration with the total school program.
3. There is a trend to interrelate objectives with other curricular offerings.
4. Objectives are becoming less abstract and theoretical and more specific and functional. Composite groupings are being subdivided into at least three major areas: understandings, attitudes, and skills.
5. Lists of objectives are somewhat shorter; fewer objectives give greater hope for attainment.
6. Objectives are now being stated in behavioral terms so that more individualization may result and progress toward reaching the objectives can be measured.

Trends evident in the aims themselves bring objectives that:

1. Reflect both the needs of society and the needs of the individual rather than one or the other.
2. Reveal the changing nature of the social science field and the emerging contributions of the "newer" behavioral disciplines.
3. Emphasize critical thinking and problem solving as of prime import.
4. Make provisions for individual differences, especially the gifted.
5. Are concerned over the development of democratic attitudes.
6. Emphasize a deeper "understanding of" rather than "tolerance for" minority and other groups, nations, and cultures.
7. Show increasing attention to skill development.
8. Tend to be flexible; provide for group planning and participation in the classroom.
9. Promote broadfield units in the social



- studies, as well as correlation with other subjects.
10. Encourage community-oriented social studies experiences.
  11. Call for greater individual teacher responsibility in implementing the social studies framework.

<sup>1</sup> Gross, Richard E., and Zeleny, Leslie D. *Educating Citizens for Democracy: Curriculum and Instruction in Secondary Social Studies*. New York: Oxford Univ. Press, 1958; see pp. 4, 15, 573-74.

<sup>2</sup> Gross, Richard E. "Aims for American History in an Era of Crisis," *Social Education*, V. 17, Oct. 1953, pp. 257-60.

<sup>3</sup> Miller, Earl. "A Study in the Objectives of American History." Unpublished Master's Thesis, University of Wisconsin, 1928, cited in Quillen, I. J., and Hanna L., *Education for Social Competence*. New York: Scott, Foresman and Co., 1948, p. 47.

<sup>4</sup> Quillen and Hanna, *op. cit.*, p. 48; or 14th Year-

book of the Department—*The Social Studies Curriculum*. Washington D.C., The N.E.A., 1936, p. 11.

<sup>5</sup> Cole, Houston. "Objectives in High School Social Studies," *The Social Studies*, V. 31, Dec. 1940, pp. 356-63.

<sup>6</sup> Coryell, Vansant. "New Objectives for the Social Studies," *The Social Studies*, V. 34, May, 1943, pp. 195-201.

<sup>7</sup> Michaelis, John U. "Developing Common Goals in the Social Studies," *California Journal of Elementary Education*, V. 15, Feb. and May, 1947, pp. 193-98.

<sup>8</sup> Carr, Edwin R., and Wesley, Edgar B. "Social Studies" article in *Encyclopedia of Educational Research*, 1950 edition, p. 1219.

<sup>9</sup> Gross and Zeleny, *op. cit.*, p. 26.

<sup>10</sup> The above list was submitted to a national jury of social studies teachers, supervisors, administrators, and university professors. With but few exceptions the reactions were very favorable to this statement of objectives. See: Glen F. Ovard, "Planning Social Facilities For Secondary Schools." Unpublished Doctoral Dissertation, School of Education, Stanford University, December, 1958.

## Origin and Development of Party Platforms

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Behind the hoopla and hurray of that quadrennial spectacle called the National Convention is a seriousness of purpose which unites thousands of men and women from all parts of the nation. The primary purpose is, of course, to nominate the party's candidates for the presidency and vice presidency of the United States. Less exciting, less publicized, and only slightly less important is the second function performed by the national conventions — the drafting of the party's platform.

Although the National Convention, as the only official national party organization, has the final determination on the content of the platform, the actual drafting is delegated to one of its standing committees. In the Democratic party this agency is called the Platform and Resolutions Committee and in the Republican party it is known as the Resolutions Committee. In practice these committees are assisted by scores of party, public and interest group officials each of which has varying degrees of influence in formulating

the principles, programs and promises that go into a platform.<sup>1</sup> When an incumbent president seeks re-nomination, it is natural that he will run on the record of his administration and therefore the likelihood exists that this party's platform will have been drafted, or at least the main ideas initiated, by the presidential staff.<sup>2</sup>

The political platform appeared early in the history of American political activity, though the exact time and place of its origination remains somewhat of a controversy. Its origin and development have paralleled the rise of the convention system of nomination but scholars generally agree that the platform was not in evidence at the two so-called "First Nominating Conventions" in 1808 or 1812.<sup>3</sup> A long-time student of American presidents, Edward Stanwood, tends to place the time as 1832 and the place as the National Republican Convention of Young Men.<sup>4</sup> Another scholar intimates that the "Address to the People" issued by the Anti-



Masonic Convention in September 1831 was the first platform drafted by an American political party.<sup>5</sup> Still another student of politics has gone on record as stating that the Virginia and Kentucky Resolutions were, "in one sense, the first platform ever published in America . . ."<sup>6</sup>

Another writer goes even further with the implication that the Constitution itself was a type of party platform:<sup>7</sup>

The written Constitution was made a party platform for one of the parties, while the other party supported a policy which involved the exercise of many powers not named in the document.

Although there is dispute and doubt over the origins of the platform, most authorities agree with Porter in that "the real business of platform making did not begin until 1840" with the publication of the Democratic party's platform.<sup>8</sup> From that date to the present, the platform has been a permanent feature on the agenda of the National Nominating Conventions.

A party platform has been defined or characterized in a number of ways — from the facetious pun "something to get in on rather than something to stand on" to "a statement of the broad program that the party proposes to carry out if its candidates are elected."<sup>9</sup> Without attempting to assess or analyze the significance of party platforms, a concise definition may be stated as follows: a national party platform comprises the principles, objectives, and promises of the national party as proclaimed by the national convention and interpreted by the presidential nominee. This affirmative definition describes the platform as it is rather than what it should be or what some people would like it to be. It emphasizes the threefold nature of the platform — belief, political direction and campaign assurances.

Party platforms are rather lengthy documents and with each quadrennial convention they get longer. In the period between 1908 and 1936 platforms averaged about 4,200 words, a threefold increase over platforms drafted in the nineteenth century.<sup>10</sup> This average was maintained until 1952 when

both parties exceeded 5,000 words in stating their principles and promises. But the big jump occurred in 1956 when the Republicans promulgated a document of some 13,000 words and the Democrats, drafting theirs before the Republicans for the first time in many years, surpassed all records with a 15,000 word statement. That neither party has to be so verbose is illustrated by the extremely low verbiage of their 1944 platforms when the Democrats needed only 1,500 words and the Republicans but 2,800 to state their respective cases.

The platform usually begins with a brief statement of some of the party's fundamental principles. It invariably contains a heated denunciation of the opposition party and practically everything that the opposition represents, or as it is interpreted as representing. Parties are not above putting politically unfavorable words in their opposition's mouth. The remainder of the document is composed of a number of separate statements, called planks, which proclaim the party's position on current issues and which announce the party's program to the nation. These statements are usually prefaced by, or concluded with, a promise or pledge on the part of the party to do all that is within its power to fulfill or achieve these objectives where it assumes control of the government — "we pledge that we will continue the policies of sound conservation."<sup>11</sup> Directly or indirectly these pledges also indicate which of the multitudinous pressure groups have been recognized and whose support at election times is solicited by these platform promises.

In the recent past, the Republican party included within its platform a pledge, on the part of its nominees for the Presidency and Vice Presidency, to support the party platform. This "good faith" pledge, as it was called, announced in 1944 that:<sup>12</sup>

The acceptance of the nominations made by this convention carries with it, as a matter of private honor and public faith an undertaking by each candidate to be true to the principles and program herein set forth.

This statement was lifted, verbatim, from the platforms of 1936 and 1940. In 1932, a variation had been employed to the effect that "we earnestly request that the Republicans through the Union demand their representatives in the Congress pledge themselves to these principles. . . ."<sup>13</sup> That this pledge had relatively little binding force was evidenced by the 1936 Republican presidential candidate, Alfred Landon's, action in specifically repudiating the plank on wages and hours. It is not surprising, then, that this "good faith" pledge has been omitted from the last three Republican platforms.

The Democrats, on the other hand, have made no attempt to introduce a similar statement into their platform. Undoubtedly, if they had, it would have suffered the same fate as indicated by Governor Alfred E. Smith's negative response to the "dry" plank in the 1928 platform.<sup>14</sup>

Concurrent with the trend toward a longer platform, there has been a parallel trend in the number of separate planks. Browne, in his study of platforms, found that the average number of planks in a platform, prior to 1908, was fourteen. In the period from 1912 through 1932 the mean had increased to twenty-four.<sup>15</sup> Thus in a span of twenty-eight years the number of planks had almost doubled. The rate of increase continued during the ensuing twenty years as the average number of planks reached fifty-five. In 1956, for example, there were almost 100 identifiable planks in both the Republican and Democratic platforms.

The content of platforms, of course, has not remained static over the half century span but has kept pace with political dynamics. As conditions changed, old issues lost their impact or were resolved by the political process and disappeared from the political arena. At the same time, new problems have arisen to plague the nation and the politicians. These new problems, such as atomic energy, urban renewal, school construction, together with their alleged solutions, have taken their places alongside such planks as taxation, foreign policy and federal-state relations; planks which have become standard

fixtures in the platforms of both parties for many decades. One has only to scan the compilations of platforms to have the import of the changes, wrought by many different forces, etched into his mind. Wars, science, depression, technology, metropolitanism, and demography have left their imprint on political party platforms.<sup>16</sup>

Necessarily, as in the course of human events, personalities tend to overshadow issues and abstractions, and thus the nominating struggles tend to take the spotlight away from the platform and its formulation. Yet, in the history of presidential politics there have been occasions when interest in platform statements has tended to eclipse the nominating process. The 1948 Democratic convention is a recent example, as several southern delegations bolted the convention when it adopted a civil rights plank not to their liking. Other examples can be found in the slavery issue of 1860, the currency planks in 1896 and 1900 and even the controversy over a plank in the Democratic party in 1924 on the Ku Klux Klan. Although it is generally agreed that these examples are the exceptions and that the nominating function is the primary purpose of the national convention, nevertheless, the platform, as the official statement of the national party, enjoys a privileged and significant position in the American political process.

<sup>1</sup> For recent accounts of the drafting process see P. T. David, M. Moss and R. M. Goldman, *Presidential Nominating Politics*, (Baltimore: Johns Hopkins Press, 1954), 5 Vols.; E. F. Cooke, "Drafting the 1952 Platforms," *The Western Political Quarterly*, IX, 3, Sept., 1956.

<sup>2</sup> See R. V. Peel and T. C. Donnelly, *The 1932 Campaign*, (New York: Farrar and Rinehart, 1935), p. 86; Raymond Moley, *After Seven Years*, (New York: Harper Bros., 1939), pp. 346-347.

<sup>3</sup> John S. Murdock, "The First National Nominating Convention," *American Historical Review*, I, Oct., 1895; Samuel E. Morison, "The First National Nominating Convention," *Ibid.*, XVII, July, 1911.

<sup>4</sup> "... a national assembly of young men met in Washington in May, 1832 . . . and adopted the following series of resolutions—the first platform ever adopted by a national convention." *A History of the Presidency From 1787 to 1897*, (Cambridge: Houghton Mifflin Co., 1898), I, pp. 157-158. For a contemporary account of the conventions see *Niles Weekly Register*, XLI, 281 ff for the Whig Convention and *Ibid.*, XLII, 236 ff. for the Democratic convention.

<sup>5</sup>"This convention issued an address to the American people . . . which seemed to have many characteristics in common with what were later termed political platforms." Thais M. Plaisted, "Origins of National Nominating Committees and Platforms," *The Social Studies*, XXX, 5, May, 1939, p. 202.

<sup>6</sup>James A. Woodburn, *Political Parties and Party Problems in the United States*, (New York: G. P. Putnam's Sons, 1903), p. 18. George D. Leutscher, *Early Political Machinery in the United States*, Philadelphia: 1903), touches upon this problem in reference to meetings and resolutions of Patriotic Societies.

<sup>7</sup>Jesse Macy, *Political Parties in the United States*, (New York: The Macmillan Co., 1918), p. 47.

<sup>8</sup>Kirk H. Porter and Donald B. Johnson, *National Party Platforms, 1840-1956*, (Urbana: University of Illinois Press, 1956), p. 1. See also G.S.P. Kleeberg, *The Formation of the Republican Party as a National Political Organization*, (New York, 1911), p. 63.

<sup>9</sup>V. O. Key, Jr., *Politics, Parties, and Pressure Groups*, (New York: Thomas Y. Crowell, 1942), p. 422.

<sup>10</sup>Richard G. Browne, "National Party Platforms and Their Significance," (Unpublished Ph.D. dis-

sertation, Department of Political Science, Northwestern University, 1935), p. 43.

<sup>11</sup>"Campaign of 1956," Porter, *op. cit.*, p. 561. Occasionally, for the sake of variety, if for no other reason, the party may depart from established pattern and mix its denunciation of the opposition with its own promises for the future. See for example the Democratic Party's 1956 platform . . ." We also condemn the Republican Administration . . ." *Ibid.*, p. 532.

<sup>12</sup>*Ibid.*, p. 413.

<sup>13</sup>*Ibid.*, pp. 350; 370; 394.

<sup>14</sup>Key, *op. cit.*, p. 429.

<sup>15</sup>Browne, *op. cit.*, p. 51.

<sup>16</sup>The Porter and Johnson book, *National Party Platforms, 1840-1956*, is the most comprehensive and accessible compilation. For a briefer, yet excellent summary of platform planks, see Browne's unpublished dissertation, *op. cit.* Two other noteworthy compilations are: William Graf, *Platforms of the Two Great Political Parties, 1932-1948*, (Washington: Government Printing Office, 1950) with supplements; Thomas H. McKee, *National Conventions and Platforms of All Political Parties, 1789 to 1900*, (Baltimore: The Friedenweld Co., 1900).

## Dictatorship — A Sociological Analysis Of the Communist Tactic and Strategy

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The conviction of the inevitable victory of Communists is based upon a non-empirical consideration. They use this non-empirical belief to interpret history in terms of Marxist Leninism, and as an instrument for analysing current situations and future trends. In addition, they have been using this means to explain their philosophy through the dialectic of materialism. Their commitment to this non-empirical belief, leading inevitably to its implementation in future directed action (revolution), is a system of consistent value-orientation through which Communism will be realized. The realization of Communism through the system of consistent value-orientation uses terror to provoke a non-existing new society into being. In this system the proletariat becomes the tool of the Communist Party. Since the Party exists only on the basis of a non-empirical belief, it forces the future directed action of

the proletariat into a governmental system which requires dictatorship.

Lenin united the "working councils" into a dictatorship and used them as a tool for the revolution, and against capitalism. He always declared, "as soon as we [communists] are strong enough to defeat capitalism as a whole, we shall immediately take it by the scruff of the neck. We cannot forget," he warned, "unless we have become bourgeois, pacifists, and opportunists, that there is no way out, and there can be none, except by means of the class struggle and the overthrow of the power of the ruling class."<sup>1</sup>

Lenin made social revolution a principle that must be merciless and hard. Already in December 1917 Lenin organized the "Extraordinary Commission for the Oppression of Contrarevolution" under directorship of Dzersinski. This organization changed its name to G.P.U., and later to N.K.V.D.



Together they stood for the "red terror," and fought with all means at their disposal against the "enemy of the state."<sup>2</sup> The enemy were the bourgeois, small landowners, political opponents, intellectuals or workers who did not cooperate *con amore*.

It is not surprising that this merciless revolution created a reaction against the oppressions which broke out in the summer of 1918. Lenin himself was attacked in this contra-revolution, and the reprisals were greater and more cruel than at any time before. By the order of Lenin all political parties were eliminated, and only the party of Bolsheviki ruled. It then took over the omnipotent leadership of the young Soviet Union.

The cruelty of the revolution became the rule for the members of the party; they became a new type of mankind. Communist doctrine permitted its members to do everything and use any form of oppression for the realization of the new society. Characteristic in this connection is the confession of a young Bolsheviki who spoke about the deeds of the party, "... who worries about an individual during the revolution or about the unwise question of how to save the lives of Ivan or Maria? Who speaks about culture and humanity during such a time? Homicide, revenge; these are the factors by which the people live and not the pacifistic or revolutionary idealism; who has time for such things? It is harmful to think about idealism at a moment when we have so much work. Did you think about, or did you understand the people in earlier times when they were subjugated, oppressed, and driven to all kinds of suffering? You created such a situation, not we. We will follow the people only. We do it because the class egoism of the bourgeoisie forces us to destroy every class and we shall create a new world. The people represent strength and we are powerful; and we will never shrink from doing what is required of us. If it is necessary to use the guillotine we will use it. If it is necessary to realize our goal by serving as a provocateur or as a stool-pigeon, we will not hesitate. We are not sensitive intellectuals with a patho-

logical spirit or limited ideas. We don't pass out if we see some blood . . . ; humanity . . . , bourgeois prejudice . . . , sensitiveness . . . , these are nothing. Only class struggle exists at this moment and nothing else. Everyone against us must be eliminated."<sup>3</sup>

This confession is not limited to a specific historical time; it is valid for all times and for every communist everywhere, even in communist states; . . . where the famous "who, whom"—the principle of Lenin—still exists; namely, who kills whom, who rules whom, who banishes whom to Siberia; who, whom?<sup>4</sup> It is the question of the jungle. No values can exist within the communist system which would prevent the use of terror and dictatorship. On the contrary, they are needed for the realization of the classless society of the proletariat. Such a fanatic belief in communist salvation stimulated centralization and *etatism* after the first years of revolution. This radical centralization of force constitutes the *sine qua non* of a strong Communist Party. The party monopolized and dominated every power; it was the guiding power of the revolution; and the only responsible organ for the deeds of the G.P.U.

Those who believed in and followed those who proclaimed the inevitable victory of Communism, designed to bring about harmony and justice for all, were unified through class interest, and, therefore, differences in personality may not disturb solidarity, and, if existing on the outside, must be extinguished. Class interest is a more expedient form of self-seeking.<sup>5</sup>

Man, reduced to unthinking acceptance of communist dogma, must achieve *the collective mind* and understand *the correct perspective* of the future. When this is achieved he may be regarded as a fully rational man! Liberty for him is the acceptance of the necessity in the same way as the whole system of Marx is based on a chain of necessary causality.

The centralized power of the party used tactics and strategy for the realization of future events which will have no conflicts, and no classes. This non-empirical belief let



the Marxist intellectuals of Russia fight against the Marxists in other countries, especially against the Germans and the Dutch who criticized the inhuman practices of the Communist Party in Russia. Lenin's tirade against this new type of enemy which he wrote in 1920 was entitled, "The Leftist Trend; a Childsickness of Communism."<sup>6</sup> In this brochure he makes his clearest statement of the strategy and tactics of the Communist party and offers a key for the understanding of the communist dictatorship. "The Communist Party cannot exist without the strongest discipline for more than two and one-half months," according to Lenin. He wrote, "the dictatorship of the proletariat is the most limitless and merciless instrument of war for the new class against a more powerful enemy; against the bourgeoisie, whose resistance will be ten times greater after every thrust; whose power is not only international capital, international relation, but also particularly the power of customs and habits and the power of small business. There are too many small businesses still creating capitalism and bourgeoisie in such a way that capitalism becomes unlimited on a simple or on a large scale. Therefore, the dictatorship of the proletariat is needed, and the victory over the bourgeoisie is not possible without a long, obstinate, and desperate war which will enforce discipline, resolute character, and unity of will. I [Lenin] repeat: the experiences of the victorious dictatorship of the proletariat in Russia taught that everyone who was not able to think about these questions should be able to explain that they accepted the centralization without reserve and, with the strongest discipline, the fundamental conditions of the proletariat."<sup>7</sup>

Lenin was conscious of the specific situation in Russia and he answers the question as to how centralization must be accepted with iron discipline. He declared that it was possible because of the typical historical situation in Russia.<sup>8</sup> "On the one hand, Bolshevism arose from the Marxist theory in 1903," said Lenin. "These experiences taught us that everywhere in the world in the 19th Century, and especially in Russia, only the theory of

revolution can bring the victory of the proletariat. . . . Russia accepted the leadership of Marxism, through torment and suffering, through unprecedented heroic revolutionary deeds, through gigantic energy and devotion. They [the Russian communists] by learning the theory of Marx by practice and through comparative experiences in Europe, developed the real revolutionary theory. The merciless pressure of Czarism caused an emigration of the good revolutionaries which created good international relations in Europe and brought to Russia authentic international information about the revolutionary movement all over the world."

"On the other hand, Bolshevism arose after 15 years of experiences (1903-1918) from such theoretical ideology, which was unique all over the world. It happened because no other country had such a wealth of revolutionary experiences as Russia. Therefore, Russia shall fight against the Western Marxists and is the leader of the world revolution. It will happen because Marxism is the granite basis, not only for Russia, but for all the world; and especially because the Russians sacrificed the most for these ideas. Therefore, our primacy in the world."<sup>9</sup> With the same strain on feeling Stalin argued for the supremacy of Russia in a form of a question: "For what else is our country, the country that is building socialism, if not the base of the world revolution?"<sup>10</sup> Besides, Bolshevism has a totalitarian character which can be rationalized on the basis of bearing and a suffering for the revolution. The revolutionary behavior, to oppress the people, based on the Bolshevik belief, is the only guarantee for the victory of the revolutionary world movement.

Another important point of the Lenin brochure is his defense of radical opportunism against the doctrine of theoretical thinking. He illustrates this in the following manner: "Just fancy, that your car is held up by bandits. You will give them your passport, your revolver, your money, your car. By these acts you purchase your freedom. I call such an action, without doubt, a compromise. *Do ut des* (I give you my money, arms, car,

because you give me the possibility to be free) and start again. It would be a mad individual who would refuse such a compromise on basic principle."

"However, there is a difference between one compromise and another. Each situation must be analysed as the condition of every compromise and seen as a unique one. This is the case in politics, and it is not so easy to understand as it was in the given example of the car bandits. It would be a terrible situation to use any recipe as to how a man of the revolution must act."<sup>11</sup>

This thought of Lenin became the guiding ideology of the Political Bureau or Politbureau. Until October 1952 this was the highest body of the Communist Party which made theoretical day-to-day decisions between meetings of the Central Committee and the Working Councils. (This body has now been renamed the Presidium of the Central Committee).

The Polit-bureau and the party members will never forget the final goal which is annihilation of world capitalism. They are free to use new tactics which depend on every new situation as it arises. It illustrates the Marxist theory that the revolution happens in waves: sometimes forward, sometimes backward, but always directed toward victory!

And how to prepare such a victory? Lenin wrote: "It is possible to conquer the more powerful enemy only by exerting the utmost effort, and by necessarily, thoroughly, carefully, attentively, and skillfully taking advantage of every, even the smallest 'fissure,' among the enemies; of every antagonism of interest among the various groups or types of bourgeoisie in the various countries; by taking advantage of every, even the smallest opportunity of winning the masses, even though this ally be temporarily vacillating, unstable, unreliable and conditional. Those who do not understand this fail to understand even a grain of Marxism."<sup>12</sup> This idea was published in a modern version in *The Communist International*, the official organ of the Communists, in the issue of September 1, 1931, under the title of, "Organizational

Problems in Underground Revolutionary Work." It constitutes what the communist calls "Marxist-Leninist Principles," and "Holy Leninist Principles." The communist is free to use every medium to achieve the goals of the party and his tactics depend not only on the doctrine but also on the situation wherein the communist works.

Tactics and strategy are based on the dictatorship of proletariat. There are many in the free world who reject the communist system as such, but accept some of the elements of this same system. They think that they will have the wit to realize their purposes without accepting the whole communist system. This is a complete and fatal misunderstanding of communism, because the very power of the communist system lies in the close coordination of the whole system, and not in some of the detached elements.

If one of the Communist leaders would drop one of the elements of the Marxist-Leninist principles it would lead to an inner revolution against the system. This fact was illustrated in the Hungarian Revolution, the Polish Uprising, and the students demonstrations in Russia after the speech of Khrushchev in February 1956. Such a closed system, however, does not constitute a contradiction in the tactics of the communist system which are changing all the time and will remain changeable in the future insofar as they are outside the Communist homelands. This flexibility in tactics is the only way to realize the dreams of Marx and Lenin under the leadership of the Central Committee. All action of the Committee is based on the resolute belief in the inevitable victory of Communism and its flexibility in tactics. Nothing may be allowed to interfere with this conviction — at once non-empirical and all-powerful.

The Soviet Union could never believe in the freedom implied by co-existence. She remains fixed in her belief in the necessity of final war, in spite of her propaganda of co-existence, which is nothing else than a *tactic*.

This "resolute belief and this flexibility in tactics" is an illustration of Communist dictatorship which exists without any feeling for humanity. Through this non-empirical

belief the Communists are able to negotiate on every front. They cannot, because they will not or dare not, see the present — only the future! For this expectation they will offer everything, even their lives, because for them it is a guarantee of victory.

<sup>1</sup> Lenin, *Staat en Revolutie*, translated by H. Gorter, Amsterdam 1919, p. 23.

<sup>2</sup> A. Rosenberg, *Geschiede des Bolschewismus*, 1932, p. 120.

<sup>3</sup> H. A. Enno Van Gelder, *Rusland*, Amsterdam, Vol II, p. 250.

<sup>4</sup> Lenin, *Staat en Revolutie*, p. 45.

<sup>5</sup> H. Heiman, *Marxism; A course given at the Graduate Faculty of the New School*, New York, 1956.

<sup>6</sup> Lenin, *Leftist Trend; a Childsickness of Communism*, p. 5.

<sup>7</sup> *Idem.* p. 5-6.

<sup>8</sup> Abbert, Barry, "The Impact of Tsarist Russia on the Soviet System", *Social Education*, (April 1958) pp. 150-152.

<sup>9</sup> Lenin, *Leftist Trend* . . . p. 67.

<sup>10</sup> Stalin, *Problems of Leninism*, 1926.

<sup>11</sup> W. Banning, *Het Communisme als Politic-Sociale Wereldreligie*, Arhem, Van Loghum Slaterus, 1951, p. 87.

<sup>12</sup> "Organizational Problems in Underground Revolutionary Work", *The Communist International*, September 1, 1931.

## The Teachers' Page

HYMAN M. BOODISH

Northeast High School, Philadelphia, Pennsylvania

### YOUR CITY, YOUR SCHOOLS— THEIR FUTURE

In February of this year, Dr. Allen H. Wetter, Superintendent of Schools of Philadelphia, spoke on the above topic to almost 1700 parent representatives of the city's Home and School Associations. Although speaking specifically about Philadelphia, what Dr. Wetter said applies equally as well to most large cities. Dr. Wetter has a way of pinpointing problems and focusing attention on the basic issues of modern day education which should prove of great interest to everyone concerned with public education, particularly in large cities today. The major portion of this address follows:

This is a most heartening and impressive sight. I wish it were possible for every newspaper in the nation and every television station to present a picture of almost 1,700 parents gathered together because of their interest in their public schools. . . .

I am mindful of the invaluable contribution you made to the success of your school system in recent months. It is my sincere belief that much of the success of the vital financial campaign was due to the efforts of the United Committee. I give great credit to the many organizations represented on that Committee. But, I also know that the Philadelphia Home and School Council and its

affiliated associations carried the major share of the burden. I know something about the thousands of parents by whom urgent messages were sent to the legislators. I know of the hundreds of association members who stood on street corners and in super markets where they passed out the handbills and said a good word for the schools. I know how, as never before, you made known to people everywhere the vital importance of good education. As just another citizen of Philadelphia, I am grateful to you. . . .

As I listen to the radio each day, I hear someone inviting the citizens to be proud of Philadelphia, the city of progress and prosperity. I am sure that everyone present has accepted that invitation and I am also certain that down in our hearts we have deep affection for Penn's Greene Countre Towne which has grown to become the great modern metropolis.

Thinking of hearts, I am reminded that every great city is the heart of the metropolitan center. A short time ago I spent the week-end in New York conferring with the superintendents of fourteen of the largest cities and with representatives of a great Foundation interested in education. The statistician who was present said that between 1940 and 1950, 80% of the total of the national growth was in metropolitan areas.



Between 1950 and '57, the total national growth in these areas was 97%. It was pointed out that out of 178 million persons about one-sixth lived in the fourteen great cities. Philadelphia is one of these cities.

We have every reason to be proud of Philadelphia. There are great businesses and industrial enterprises; networks of expressways, streets and railways; busy air terminals and rivers lined with stately steamers from the seven seas. There are great municipal governmental activities designed to protect and to serve all the people. There are beautiful churches ministering to the spiritual needs, and great medical centers that care for the physical health; museums, concert halls, libraries ministering to cultural interests; parks and recreational centers; and places of great historical significance. I think of Independence Hall where America's freedom was proclaimed. It was not in hours of security and ease that the founders of our country met there. Those were dark and dangerous days. We need to remember this in what has been called the "soaring sixties."

But let me remind you of another point at this time. All of the glories of the city I have mentioned, under Divine Providence, have been the product of minds and hands, and those minds and hands have received their training, their encouragement, and their inspiration in schools.

Let me draw a different picture. Suppose some all-powerful magician by waving his wand should draw all the homes from the city. There would remain only factories, office buildings, transportation systems, utility centers, and warehouses. It is inconceivable to me that our fine suburban communities and our great neighboring counties could make use of a city's facilities and send daily their hundreds of thousands of people into this municipal production center, into this heart, without setting up a new, large area government, new and heavy tax burdens, and transportation systems far greater in number than those now in existence. On this subject, one of Philadelphia's great newspapers recently said: "Many of the cities have reached the limit of taxation just short of the

strangulation point and cannot get help from state legislators dominated by rural members. Older city areas are hemmed in by suburbs which almost invariably resist anything more than token cooperation with the heart of the metropolitan area." The situation would not be unlike that of a great circulatory system with a heart that is merely a shell.

But suppose the magician were to let the homes remain and instead wave away our churches and synagogues. God knows there was never a time when the spiritual forces of the city meant so much. There are cities without churches. They are located in countries about which you and I have learned much in recent years. Would you advocate such a change?

But let us dream again. This time the wand waves away the schools, public and private. Now among the urban inhabitants, those to whom the gateway of prosperity is entrusted, learning can no longer take place unless all those who require that learning can be transported to the already crowded schools and colleges beyond the city's bounds. Such arrangement could not be made. This would mean that intercommunication would become non-existent; the supply of the city's fine professional leaders would dwindle; the men and women who man the machines would no longer be prepared to carry on their work; indeed, the training which makes for home building and better living would end; those who would operate the transportation lines would never begin to function; no money would be earned and so the taxes (which incidentally now provide services for the suburbanites as well as those who live in the city) would no longer be paid; consumer activities would come to an end and so would production activities. The city would become a dead city.

Again, let me impress upon you the fact that I am proud of Philadelphia. As a citizen I cannot thank deeply enough those whose leadership has brought us to the top of the list of those great cities preparing for a new and better tomorrow. But, I am deeply disturbed by the attitude of those who think

that for the city schools, it will be business as usual tomorrow. I believe with all my heart that the future of this and every other great city is inextricably bound up with the future of the schools. The demands upon the schools do not lie in the future, they are with us now.

Your public schools are open to all who will come to them—little children, youth, adults. We have had visitors from many countries and in no few cases have they asked, "Is it possible to work with each child on the basis of his endowments for the purpose of making him, to the greatest degree possible, an effective citizen of Philadelphia?" My answer is "Yes." That we must always strive to do a better job of educating him is obvious. . . .

Many of Philadelphia's future adult citizens will have to be college graduates. Approximately 25% of our high school graduates now go to college. The Mayor's Commission on Higher Education believes, on the basis of its studies, that the numbers going to college will increase by one per cent each year. The need for college facilities in this area is another story, but it is a serious one, indeed. Certainly, there are more young people in Philadelphia with intellect and intelligence, who should be moving on to college, but who cannot do so for financial and other pressing reasons. Concerning college preparation I can say that our high schools are doing a wonderful job. I can speak of the accomplishments of our two traditionally academic schools, Central High School and Girls High School, but I would not forget for one moment the academic programs being offered in the community high schools throughout the city. The students from all of these institutions are demonstrating in post high school institutions that they have had a sound foundation. Our courses in science, mathematics, language, history and kindred fields have been developed by teachers as well as administrators and represent the best in instructional practices. No one who is able and willing is denied the opportunity of pursuing studies of this nature, and at present, we are taking further steps to insure counseling help in connection with college placement. The story of the achievements of our

young people in terms of advanced standing, of college courses taken while in high school, of scholarship awards, is a heartening one, indeed.

But there are other groups of young people to whom most careful attention must be given. Not too long ago, one of our newspapers carried an editorial which read in part as follows: "U.S. educators long dedicated themselves almost solely to the ideal of providing a liberal arts education for all, especially the average young student. Now the attention sought for the long neglected students of special talents can lead to over emphasis in the other direction, with the big gap in providing liberal education and training in socially, useful, technical skills for the majority of students still neglected." It is this majority of students to whom I am now referring. The great strides in automation mean that we need now, vast numbers of highly trained technicians whose skills entitle them to an important place in our economy. Some of these young people upon leaving high school will receive their necessary post high school training at community colleges and I have the feeling that this area is seriously in short supply of such institutions. However, the larger part of this vast group must be trained to support immediately not only the engineers and technicians, but must serve in the offices and factories, on the train and on the plane, in every area of the work-a-day world. To prepare for work is a major aim of education. Our industrial, commercial and vocational courses are preparing the young to contribute to the city's future success.

I might say that more recently, leaders from labor, business and industry have asked the schools to carry the responsibility of re-training the adults. It is a fact that when new machines are introduced, people are put out of work. Philadelphia in the 1958 recession had some 100,000 unemployed. The recovery of business has not brought that number below 50,000 and, indeed, it is rising again. What is happening in Philadelphia is happening in every other great city. Working people have to be adjusted to the changes

which scientific progress brings. Certainly, the schools will do their best to be of service. This service can be provided for from state funds. . . .

I have spoken at length about two major groups of pupils, college bound and those preparing for vocational placement. In the great city there is still another major group. These young people are from every race and creed. Most of their families have come to the great cities in the great flow of in-migration in recent years. The children may or may not have been born here. The educational background of the parents and the children, in most cases, has not been good, through no fault of their own. Sometime these young people have been described as slow learners or as culturally handicapped. In the great cities in 1950 they represented one in ten, in 1960, one in three. Changes in the American economic scene have made their families mobile ones. Many of these pupils do not stay in a school long enough to profit from its educational program. Some of our schools in

Philadelphia which care for these children have a 100% pupil turnover in a year. In many cases the children come from overcrowded homes. This overcrowding contributes to the decline of quality in family living, to overcrowded schools, to high pupil-teacher ratio, and to part-time classes. Though many of these children are successfully adjusted to their new communities and schools, the incidence of emotional problems and of disciplinary difficulties is greater among them. The parents are overwhelmed by their own problems in adjusting to new ways of living and are handicapped in guiding the children who are also having problems of adjustment. Largely because of economic reasons, the families usually live in the least attractive parts of the city, with inadequate recreational facilities and deplorable housing conditions. They are in blighted areas which are breeding grounds of crime and vice. The indigenous leadership is inadequate.

These children, too, are important. They, too, will be adult citizens of tomorrow. They, too, have great potentialities and can rise to the same heights as have the immigrant

people from other lands across the years. Your schools are finding ways to meet their educational needs and to raise their cultural level. I wish it were possible, at this time, to describe the modified courses which have been prepared, to tell you about one in particular relating to the development of simple occupational skills, to demonstrate how young people who might have been considered poor candidates for advanced education have taken their place among the scholars. These matters constitute a problem which the city dare not ignore. Certainly, the other social agencies have great responsibility. However, if the schools fail to provide the right kind of education for these children in the right amount, or if the city fails to give its support, human resources will be wasted, the cost of combating delinquency and ignorance will be frightful, the quality of schooling will be lowered, the teacher supply problem will become more acute and the prestige of the city will be lowered. Again, your schools have found and are using methods for meeting this problem. They are searching for others. In this connection the activities of many of our home and school associations in welcoming, encouraging, and in strengthening the hands of less fortunate parents, is one of the bright pages of our times.

Frequently, there is raised the question of whether public school improvement is keeping pace with municipal improvement. My answer is decidedly YES, but that it should move even more quickly as soon as possible. [Dr. Wetter then proudly described the specific areas of progress in the preceding five years made by the Philadelphia Schools in such areas as teacher salaries, the establishment of a demonstration and experimental School, the upgrading of teachers in mathematics and science through in-service and other courses, and the progress in curriculum revision in specific subject areas. He concluded with the following:]

In conclusion may I offer the following thoughts from the Educational Policies Commission's "Essay on Quality in Public Education."



"Assessment of American education is today a matter of great public concern. Debate on educational issues is not new in America. The current debate, however, is animated by a new spirit of urgency due to an unprecedented foreboding about the future and an unprecedented awareness of human potential for progress. Man's destiny appears to depend upon his acquisition and use of knowledge. Public concern is based, in short, upon a new sense of the relationship between the quality of education and the future of America. . . .

"The best education is that which does most to enable each student to develop his abilities and to serve society. Education must

therefore be appropriate to the needs of each pupil and to the needs of society. But students are individuals, student bodies are constantly renewed, and society is ever-changing. It follows that education must be dynamic and diverse. High quality in education implies never-ending adaptation and improvement."

I was reminded the other day that H. G. Wells once wrote that "human history becomes more and more a race between education and catastrophe." I am sure that you are confident that your educational system will be up to the task. I know, also, that you have the greatest faith in your young people. They will face up to the challenge of the future.

## Instructional Materials

IRWIN A. ECKHAUSER

*Washington Junior High School, Mt. Vernon, New York*

### NEW MATERIALS

*Social Studies in the Elementary School Program.* A 110 page booklet by Wilhelmina Hill, specialist for social science, U.S. Office of Education, which explores current practices and developing trends in the social studies in the elementary grades. Available from the U.S. Printing Office, Washington, D.C. (50 cents.)

*The Capitol.* A wonderful teaching aid and a real bargain at 50 cents, this 84-page souvenir booklet is an abundantly illustrated pictorial story of the Capitol, with special emphasis on the House of Representatives. A wide range of articles covers such topics as the powers and responsibilities of Congress, the Speaker, Congressional committees, the typical Representative, women in American politics, and the Capitol as a national shrine and museum. Available from the Supt. of Documents, U.S. Government Printing Office, Washington, D.C.

*Political Handbook of the World, 1960.* Provides a wealth of information about the world's nations. Among other things, it

sets forth names, dates of appointments, and terms of offices of heads of state; the last dates of elections, terms of office, and composition of legislatures; the histories, programs, and leaders of political parties; and a survey of recent events in each country. It may be secured from the Council on Foreign Relations, 58 E. 68 St., New York 21, N. Y.

*South American Handbook, 1960.* Provides the latest facts about South America, Mexico, Cuba, and Central America. It may be secured from the H. W. Wilson Co., 950 University Ave., New York 52, N. Y.

*Audio Cardalog.* A most unusual and rare opportunity awaits teachers and administrators who are in need of service and advice concerning the use and application of recordings in classroom situations. Aids all subject areas, as well as all levels—regardless of whether it be kindergarten, elementary, junior, senior high, or college. Max U. Bildersee will send stimulating reports of recordings available. Write to him, Box 1771, Albany, N. Y.

*World Affairs Materials.* Social studies teachers will find that the materials produced by Dr. L. S. Kenworthy, Brooklyn College, Brooklyn, N. Y., are scholarly as well as most informative. In Asia, Africa, and the Middle East, international diplomacy makes headlines every day as recently-formed nations in that area balance the West and Communism. From a wealth of materials, Dr. Kenworthy has produced varied materials of value to the classroom teacher. For information on materials write to Dr. L. S. Kenworthy, Brooklyn College, Brooklyn, N. Y.

*World Understanding.* Teachers will find a wealth of material in the *List of Publications in the Field of World Understanding*, by Unesco and other publishers of this type of material. Write to National Agency for International Publications, 801 Third Avenue, New York 22, N. Y.

*Enrichment Landmark Records and Enrichment Documentary Records.* Available for Social Studies teachers are records based on Landmark Books and on famous documents of History. Such records as The Mayflower Compact, The Monroe Doctrine, George Washington's Farewell Address, F.D.R.'s Four Freedoms Speech, Alexander Hamilton and Aaron Burr, Traders and Trappers of the Far West, Commodore Perry and the Opening of Japan, Teddy Roosevelt and the Rough Riders, etc., are records which enrich teaching and make history come alive right in the classroom. Write to Enrichment Teaching Materials, 246 Fifth Avenue, New York 1, N. Y.

#### FILMS

*The American Flag.* 16 mm. Sound. 14 min. Sale/rental. Encyclopaedia Britannica Films, Wilmette, Ill. Featuring actual locations and dramatized events, this film vividly presents the origin, growth, and meaning of our national flag. From the royal flag of Columbus, to the final sequence, the flag is shown as the symbol of our democratic rights, and of the physical beauty and strength of our land.

*The St. Lawrence Seaway.* 16 min. Sound. Color. Black and white. Sale/rental. Encyclopaedia Britannica Films. The effects of the St. Lawrence Seaway are felt across wide areas of the North American continent. The new canals, locks and dams of the seaway have affected world trade, opened new markets, and created new economic opportunities for many people of the United States, Canada, and the rest of the world. This film shows what the seaway is, what it looks like, how it was built, how it works, and indicates some of the many changes it has brought about in the world.

*The Face of the High Arctic.* 14 min. Sound. Color, Black and white. Sale/rental. Encyclopaedia Britannica Films. This unique camera study of the High Arctic region reveals in vivid detail the crushing impact of glaciers, the spectacular beauty of icebergs, jagged mountains of rock split by frost, and the erosive results of an inch-by-inch flow of water for centuries. The film's rare seasonal sequences will also provide students with an even greater knowledge of this fascinating area which comprises about one sixth of Canada's dominions.

*Presidential Elections.* 15 min. Black and white. Sale/rental. Encyclopaedia Britannica Films, Wilmette, Ill. Describes the process of electing a President of the United States, the most significant event in American political life. Dynamic and graphic charts and a wealth of photographic material describe recent events and campaigns. The film also analyzes the structure and strategy of campaign organizations and the major political moves involved in the nomination and election of a President.

*Political Parties.* 18 min. Black and white. Sale/rental. Encyclopaedia Britannica Films. Film emphasizes that political parties provide the means by which citizens act together to choose men for public office and to further programs expressing their interests. Points out that parties are as important when they are in the opposition

as when they are exercising power. Stresses that political parties can exist only where citizens can express their opinions and act on them.

*American Look*. 28 min. Color. Free loan. The Jam Handy Organization, 2821 E. Grand Blvd., Detroit 11, Mich. This "Freedom's Foundation" award-winning film is sponsored by Chevrolet. In it America's leading designers show a cross-section of today's good design elements. With its original symphonic score, *American Look* gives the audience a fresh impression of cultural trends in our land.

*What About School Spirit?* 15 min. Sale. Text-Film Dept., McGraw-Hill Book Co., Inc., 330 W. 42 St., New York, N. Y. Film depicts an example of how one school built a school spirit which played a part in many phases of school life. Together students, teachers and parents illustrated the example of where there is unity there is strength.

#### FILMSTRIPS

*A Look at Canada*. 47 fr. Color. Captions and manual. Sale. The National Film Board of Canada, 680 Fifth Avenue, New York 19, N. Y. This is a get-acquainted picture album of Canada, showing scenes from coast to coast representative of the country and its people. It provides a pictorial description of Canada's major industries and regions, of her political organization, and of some national characteristics.

*A Visit to the Canadian Houses of Parliament*. 46 fr. Color. Captions and manual. Film Board of Canada. This filmstrip is a photo description, in color, of Ottawa's Houses of Parliament and of their significance to the Canadian people. Included are explanations of Canada's parliamentary system, scenes of Ottawa before it was declared the national capital, and of the great fire of 1916 which wiped out all but the Parliamentary Library. It really provides vivid, accurate impressions of the group of buildings most meaningful in the affairs of the nation.

*The New States: Alaska and Hawaii*. 50 fr. Black and white. Sale. Office of Educational Activities, *The New York Times*, 229 W. 43 St., New York 23, N. Y. Points up the extension of the U.S. beyond the mainland, to the Arctic and far Pacific, the new proximity to Soviet soil, the enrichment of America's melting pot and traditions. It takes up both new states in detail, describing land, people, history, industry, resources, and culture. It surveys the problems confronting Alaska and Hawaii in the transition from territories to states and the impact of the new states on the U.S. and the rest of the world.

*Electing a President*. 57 fr. Black and white. Sale. Office of Educational Activities, *The New York Times*. Most of the filmstrip is devoted to the process of choosing the candidates, the campaign battle for the votes of the electorate, the voters who make the choice, the issues before the people and the role of the President in American democracy. It also discusses the President and Congress, problems of Space Age defense, farm and economic problems and policies, and all other areas where the President must lead the nation.

*Spotlight on South Africa*. 68 fr. Color. Free. Audio Visual Associates, Box 243, Bronxville, N. Y. An interesting series of pictures on South Africa Bantu people. Depicts the history of South Africa, life among the Bantu people in the 19th century, the northern movement of white pioneers, and the role of the Bantu in a modern, highly industrialized society.

#### RECORDS

*The Pueblo Indians in Story, Song, and Dance*. Book-Records, Inc. 680 Fifth Avenue, New York, N. Y. Narrated by a Pueblo Indian, Swift Eagle, the record brings to the listener "The Buffalo Dance," "Story-Teller Song," "Green Corn Dance," "Medicine Man Chant," "Laughing Horse," and "Hunting the Fox Songs." Together with an illustrated text, the record is available at a cost of \$5.



## Book Reviews and Book Notes

DAVID W. HARR

*Head, Department of Social Studies, Abraham Lincoln High School, Philadelphia*

*Group Psychoanalysis.* By B. B. Wassel. N. Y.: Philosophical Library, 1959. Pp. xiii, 306. \$2.75.

The author, an experienced practitioner and teacher of individual and group psychoanalysis, is interested primarily in recording and transmitting his experiences and impressions with group analysis in order to enlighten and stimulate the interest of therapists involved exclusively in work with individuals as well as to provide for laymen some understanding of the group procedure. He cautions that only the first few chapters will be readily comprehended by the intelligent layman, for the major portion of the book deals with complex problems and principles of individual and group psychodynamics. The reviewer agrees that this material will be somewhat difficult and confusing for the lay reader because no foundation for its comprehension is laid in earlier sections of the book and a profusion of psychological jargon is used.

In the first chapter the author touches upon several general considerations which have evolved from his experience, such as the definition and goals of group analysis, optimal group size and seating arrangement, principles guiding the selection of patients according to severity of illness, age, socioeconomic status, sex, etc., the kinds of problems which individuals bring to group therapy, purposes and procedures of the preliminary individual interviews, analytic techniques and amount of involvement practiced by the group leader, and some common fears of patients about to undergo group therapy. In later chapters the author attempts to amplify each of these areas and to discuss the dynamics of the group process, assessment of progress and change in patients, problems incident to termination of therapy, the features of group analysis which differentiate it from individual therapy, and a consideration

of the advantages and limitations of group technique.

Despite this attempt to survey the problems, principles and techniques of group analysis, the volume certainly cannot serve as a handbook or reference source on the subject. It deals with major principles only briefly, and is primarily impressionistic. There are only a few fleeting references to the need for research and no attempt to systematically integrate or summarize the research literature. The discourse is discursive, and not designed to provide a tightly organized view of the theory, process and outcomes of group analysis.

In line with his purpose of transmitting the benefits of his experiences and impressions, the author provides many suggestions for therapists as well as numerous brief descriptions of individual and group dynamics from his therapeutic practice. His expository technique would have been more effective in illustrating the therapeutic process, however, if he had included some verbatim protocols from group sessions. The book may serve to stimulate interest in the possibilities of group treatment, but the reader is apt to be disappointed if he expects to find a lucid, comprehensive coverage of the field.

ALBERT ROSEN

University of Maryland  
College Park, Maryland

*American Government and Politics: National, State, and Local.* By Harold Zink, Howard R. Penniman, and Guy B. Hathorn. Princeton, N. J.: D. Van Nostrand Company, 1958. Pp. vii, 446. \$5.25.

Of the writing of textbooks for the introductory college course in American government there is no end. This is one of them, with no conspicuous merits or demerits. The text runs to hardly more than 400 pages, and it is mostly descriptive. The authors express

the hope and belief "that students using the book will secure from it a sound general knowledge of the nature and organization of our government at all levels, and finish it with a clear picture of the American democratic process in action." This book partially fulfills the first objective, as far as national and state government are concerned, but it has only one brief chapter on local government. It offers almost no picture, clear or otherwise, of "the American democratic process in action." Since it also has very little theoretical material, the student may read the entire book carefully, and still have an inadequate grasp of the underlying ideas on which the American democratic experiment is based, as well as of the actual operations of the governmental process.

If this book is used as a college text, it should be supplemented substantially with materials which will give depth and meaning to the facts of national and state government in the United States which are presented succinctly in these few pages.

NORMAN D. PALMER

University of Pennsylvania  
Philadelphia, Pennsylvania

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*Historical Memoirs From 12 July 1776 to 25 July 1778 of William Smith.* Edited by William H. W. Sabine. New York: Colburn and Tegg. 1959. Pp. xxvi, 459. \$15.00.

William Smith, (1728-1793), one of the most eminent jurists of his day, wrote the first history of the Province of New York. The two published volumes of this work covered the period from the original settlement to 1762. Although Smith never wrote a formal history of the later years, he kept for the guidance of future historians a journal that he titled "Historical Memoirs."

This journal has been recognized as one of the major records of the Colonial and Revolutionary times. It was purchased for a large sum by the New York Public Library. A first volume, covering the years 1762-1776, was published by Colburn and Tegg in 1956. This present volume treats a much shorter period and will seem more significant to historians. This volume is packed with a rich

store of information culled by Smith from persons of all positions, from members of the Congress to post boys and messengers. The names of some of his informants, little known at the time of the Revolution, have come into prominence since: among these were prosperous farmers named Roosevelt and Rockefeller.

The *Historical Memoirs of William Smith* are source material of importance to historians and historical students, both from the national and local points of view.

RALPH ADAMS BROWN

State University of New York  
College of Education at Cortland

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*Trading Stamp Practice and Pricing Policy.*

Edited by Albert Haring and Wallace O. Yoder. Bloomington, Indiana: Bureau of Business Research, School of Business, University of Indiana, 1959. Pp. xv, 390. \$6.00.

Trading stamps have been in use for more than a half century, but it was not until the early 1950's that they became a significant factor in American retailing. It is now estimated that more than 200,000 retailers accounting for more than 20 per cent of retail sales, are using trading stamps as promotional devices. It is further estimated that approximately 50 per cent of American families are, or have been, involved in saving trading stamps. In this book, Haring and Yoder survey the trading stamp situation through presenting a series of studies made by a number of individuals. Each study investigates a phase of the trading stamp question, including the economic background, the consumer point of view, a study of retailers in Indianapolis, the effects of stamps on advertising in Indianapolis, and trading stamps and prices. In the final section of the book the editors present a summary and conclusions based on the foregoing studies.

*Trading Stamp Practice and Pricing Policy* should be of particular interest to retailers, advertisers, and others interested in the current trends in merchandise promotion. The consumer will be primarily interested in the question of whether or not trading stamps

result in higher prices for the goods purchased. The editors state that the investigation of the effect of stamps on food prices in major cities failed to produce conclusive evidence either for or against the use of stamps. But they suggest that stamps appear to have little effect on prices in general. It is concluded that the store using stamps will incur a cost of from 2 to 3 per cent of its sales. It is believed that the individual retailer using stamps must be able to increase his volume by about 15 per cent to make the venture profitable. It is thought that the non-stamp store may be able to undersell its stamp-using competitor by as much as 1 per cent; but considering the value of the premium, the customer of the store that gives stamps ends up by getting an equal, or larger, value. The editors seem to feel that the store that utilizes trading stamps must keep its prices and services generally competitive. While the consumer likes the idea of saving stamps for premiums, she is not likely to be willing to pay a higher price for this privilege.

This book represents the most definitive work that has been made available on trading stamp practices. The authors are to be commended for their research on a very timely topic.

DWIGHT L. GENTRY

University of Maryland  
College Park, Maryland

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*The Ordeal of Woodrow Wilson.* By Herbert Hoover. New York: McGraw-Hill Book Company, Inc., 1959. Pp. 307. \$6.00.

This book, the only major work on one President by another since Woodrow Wilson's *George Washington*, requires extreme attention from teachers of the social studies. Based upon numerous sources by one who helped millions of people, the story is that of an American Crusade ("America is the only nation since the Crusades to fight other peoples' battles at her own gigantic loss. We may be proud of that . . .") and in unfolding a world tragedy against which he fought, it becomes the tragedy of Woodrow Wilson. Mr. Hoover's Mr. Wilson was a man of staunch morals and much more than just

an idealist: he was the personification of the American people's heritage of idealism who brought spiritual concepts to the peace table. The trouble into which he fell at times compelled him to choose the lesser of evils, but he was slow to budge and had little patience with small minds. And, for a moment at least, Woodrow Wilson rose to intellectual domination of most of the civilized world.

Hoover served under him in those times and was witness to that which he likens unto a Greek tragedy. He told him that he did not believe the Germans wanted America in the war but that "in their madness anything could happen." It did. While the war was still being fought Wilson began the enumeration of the principles which should form the basis of peace. The Fourteen Points and subsequent addresses were Wilson's proclamation to all mankind of "the New World ideals of peace." Before the war was over Wilson had accomplished one of the most monumental feats of international action of any statesman of history:

Singlehanded he had maneuvered the Germans from their island of safety where they might have negotiated with their armies still standing into almost complete surrender.

And, equally vital, he had won Allied agreement to the basis of peace laid down in his "Fourteen Points and the subsequent addresses" with the exception only of one point—the freedom of the seas.

It was a vast triumph for Woodrow Wilson and a war-weary mankind.

Hoover was among those advisors who feared that the President's dominant voice in creating world opinion would be stilled if he became involved in personal negotiation, but saw that in going to Europe he had "reached the zenith of intellectual and spiritual leadership of the whole world, never hitherto known in history." No man of comparable moral and political power, such an evangel of peace, had appeared since Jesus Christ preached the Sermon on the Mount (indeed, the working title of this memoir was *The Crucifixion of Woodrow Wilson*). The administrative ordeal in Paris indicated



Wilson's executive abilities and, above all, his humane spirit. Next to the Peace Conference itself the most important American activity was the Relief and Reconstruction of Europe under Hoover's direction. Wilson often referred to it as the "Second American Expeditionary Force to Save Europe." Economic and social degeneration was so appalling that Europe *had* to have peace at once, and Hoover, who believed that the United States controlled its own destiny and that the American people did not need permission from anybody to deliver food to hungry people, realized that "starvation among two hundred million people in the areas of acute need would not wait on debates over power politics." The ordeal of the food blockade in Europe was a "crime in statesmanship against civilization as a whole" and sowed dragon's teeth of war which two decades later again enveloped most of mankind. The American attack on the blockade did not let up for a moment until the Peace Treaty was signed and Wilson never spared himself in his efforts to lift it; his concern over it was as profound as his prediction of its ugly results was accurate.

The gigantic task of peacemaking had two separate focal points: the *League* and the *Treaty*. The principle of creating the League and its incorporation as an integral part of the Treaty was adopted unanimously. Wilson asked Hoover what he thought about it and he judged the proposed machinery admirable, said that it would meet the prayers of most thoughtful people, but had his doubts as to the efficacy of Article X.

Wilson doggedly held to the faith that the League could redeem the world from these evils. But Wilson was unfamiliar with Old World diplomacy and, Hoover puts it bluntly, he was just fooled on the mandates. Territory approximating one-third of the continental United States was thrown open to the old imperial interests. Hoover certainly had no admiration for the conduct of the German militarists but realized that if the world was to have peace Germany must either be so reduced that initiative and genius would be extinguished or given a chance to develop as a

peaceful member of the family of mankind. The ordeal of compromise ("We sat for hours poring over the document") and the consequences of signing on the dotted line ("I had difficulty in keeping my mind on the ceremony. It was constantly traveling over the fearful consequences of many of the paragraphs which these men were signing with such pomp, and then going back to the high hopes with which I had landed in Europe eight months before") merit extreme concentration. European statesmen had periodically dismembered Germany only to see it unified in the explosion of war and Germany was left "a poisonous breeding ground for unification movements." Hitler's rise to power was "based upon his promises—and considerable successes—in the reunification of Germany, all of which had to do with the origins of the Second World War." The confusion of the times was increased by the specter of Communism; they all seemed to be in a daily race against the spread of it. Hoover did not come away from Europe exultant yet in a mere three pages he imparts with great strength his feeling that "What needs to be recorded are the lasting upsurging toward freedom and the world organization for enduring peace which Woodrow Wilson brought to a distraught world." In spite of the ordeal of smoldering enmity he *had* made great gains for mankind.

Had he lived, Wilson would have seen the League concept rise again from another blood bath as the United Nations. His death ended a Greek tragedy in the lives of nations but his "ferment of freedom" survives in the revolts of people armed only with naked hands against machine guns. President Wilson, in President Hoover's view, is the only enduring leader who conducted the First World War and the Peacemaking. And one would do well to remember John Maynard Keynes' estimate of Hoover as the only man who emerged from the ordeal of Paris with an enhanced reputation:

This complex personality, with his habitual air of weary Titan (or, as others might put it, of exhausted prize fighter), his eyes steadily fixed on the true and essential

facts of the European situation, imported into the Councils of Paris, when he took part in them, precisely that atmosphere of reality, knowledge, magnanimity and disinterestedness which, if they had been found in the other quarters, also would have given us the Good Peace.

ELLIS A. JOHNSON

State University of New York  
College of Education, Cortland

*The Family Quarrel; A Journey Through the Years of the Revolution.* By Elswyth Thane. New York: Duell, Sloan & Pearce, 1959. Pp. 308. \$4.75.

This is one of the most unusual books of the season — or of many seasons. It is about the American Revolution, but it is also about a man who lived two generations later. Benjamin Lossing, orphaned at twelve, apprenticed to a watch-maker, was at the age of 35 a fairly successful author, editor and wood-engraver in New York City. In some fashion, by the late 1840's he had become interested in the American Revolution.

He wrote that he "knew that the men of old were fast fading away, and that relics associated with their trials and triumphs would soon be covered up forever." He "felt shame such as every American ought to feel on seeing the plough levelling the breast-works where our fathers bled, and those edifices containing the council chambers of men who planned the attack, the ambushade, or the retreat, crumbling into utter ruin." He therefore determined "to delineate with pen and pencil what is left of the physical features of that period and to rescue from oblivion the mementoes which another generation will appreciate."

Lossing left New York in the fall of 1848, and headed southward. Five years and 8,000 miles later, he had "visited every important place made memorable by the events of the war." Now Miss Thane, well-known author of several excellent works of non-fiction, as well as of many novels, has turned to the results of Lossing's travel and research, his magnificent *Pictorial Field Book of the Revolu-*

*tion.* Here she finds the material and the inspiration for a most unusual book.

The author has concentrated on the Southern campaign and is most concerned with the events that led to Cornwallis' surrender at Yorktown. Quoting generously from Lossing, stopping to explain or to qualify, using many of Lossing's illustrations, Miss Thane has provided us with a fascinating and unique account of the war in the South. This should be especially valuable, as an interest rouser, for the secondary school teacher of American history.

RALPH ADAMS BROWN

State University of New York  
College of Education at Cortland

*Canada: A Political and Social History.* By Edgar McInnis. New York: Rinehart, 1959. Pp. 619. \$3.00.

This is the second edition, with some revisions and additions, of a text in Canadian history published some ten years ago. During that time it has won wide acceptance in colleges and universities in the United States where courses in Canadian history are offered. It has, in fact, outstripped all of its competitors in this regard. With this general record of success, the author has wisely adhered to the material of the first edition. There are very few changes, and the major addition of another chapter of some thirty difference between the two editions is the pages. This deals with such topics as the recent population and economic growth of Canada, the increased concern for cultural activities, the development of the St. Lawrence seaway, the expansion of social services, and Canada's larger role in world affairs. In the newer material there is a disconcerting frequency of references to difficulties arising in Canada's relation with the United States.

Though not as sprightly in style or as evocative of ideas as some other texts in Canadian history, this is a good readable volume, and one appreciated by students. This reviewer has used it successfully in Canadian history courses. The new edition

is a more handsomely bound and illustrated book than its predecessor and should continue the latter's successful career.

DONALD C. GORDON

University of Maryland  
College Park, Maryland

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*Treaties and Federal Constitutions.* By James McLeod Hendry. Washington, D. C.: Public Affairs Press, 1959. Pp. v, 186. \$4.50.

Because "the treaty remains the principal method by which states maintain relations among themselves," it is important to consider the status of a treaty in both international and national law. Internationally speaking, a treaty is a legally binding instrument, if ratified by "due constitutional processes." As a general rule, it is also binding in national law as well, but in some states the status of a treaty in national law is rather indefinite and in federal states, at least, there may be constitutional limitations which may affect the validity of a treaty in national law and the ability of states to live up to their international obligations.

James McLeod Hendry, Professor of Law at Dalhousie University, has made an exhaustive analysis of these constitutional limitations. He has selected perhaps the four best examples of federal states—Australia, Canada, Switzerland, and the United States—for detailed study. He concludes that Australia, Switzerland, and the United States have developed treaty-making procedures which give sufficient authority to the central government and which enable these countries to carry out their international obligations without impinging upon the delicate balance of the federal system; but he argues that "Canada's constitutional situation with regard to the treaty process is indefinite and insufficient to meet her international position and demands." This conclusion is particularly interesting, and perhaps anomalous, in view of his preference for the "dualistic" concept of treaty-making, as exemplified in Australia and Canada, over the "monistic" view prevalent in Switzerland and the United States.

Professor Hendry admits that "the treaty

process is entirely within municipal concern and brooks no international legal distinction between the different types of constitutional restrictions affecting it;" but at the same time he believes that there is considerable scope for international law in assisting states in more effective international collaboration, through the treaty process and in other ways.

NORMAN D. PALMER

University of Pennsylvania  
Philadelphia, Pennsylvania

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*Turkey and the World.* By Altemur Kilic. Washington, D. C.: Public Affairs Press, 1959. Pp. 224. \$4.50.

Geopolitically, Turkey is a Middle-Eastern country of major importance to the Western world. In fact, Kilic is convinced that "she is the most important country in that area," since she forms a land bridge between the East and the West, and her topographic structure is and can be a "naturally enclosed land unit, a relatively easily defended fortress." It is because of this topography that peoples who have settled in Anatolia have always maintained their independence. As a member of both NATO and the Baghdad Pact, and because of Turkey's proximity to the USSR and her control of the Straits, Turkey therefore plays a vital part in the global balance between East and West.

Kilic is primarily concerned with the events in Turkey in the past three decades. He explains Turkey's developments of the last few decades and the guiding principles of modern Turkey's foreign relations—from a Turkish point of view. Obviously, as a consequence, complete objectivity is not a marked characteristic of this book. Yet, we cannot hold this too seriously against the author since he is perfectly frank about it: "As a Turk writing on matters directly related to Turkey, I could not possibly have a detached approach" (p. 7). In fact, Kilic's pro-Turkish approach is possibly the strongest point in his favor, since there has been no lack of good books on the various problems of modern Turkey. His story of Turkey's transformation and evolution must certainly be included among the ones leading



in this field.

JOSEPH S. ROUCEK

University of Bridgeport  
Bridgeport, Connecticut

*The Vanishing Adolescent.* By Edgar Z. Friedenberg. Boston: Beacon Press, 1959. Pp. xv, 145. \$2.95.

Dr. Edgar Friedenberg of Brooklyn College combines experience and conviction with wit and wisdom to produce a provocative if cheerless description of the plight of the American adolescent, whom he pictures as bereft of that opportunity for self-definition which is the crux of adolescence.

The book suggests a series of essays neatly meshed to create a compact volume that packs a wallop. Perhaps deliberately the wallop is a haymaker that grazes school administrators, teachers, and other keepers of the social order, and lands full force on such indefensible targets as committees, conformity, consensus, and mediation.

The several essays apparently gerrymandered into book form include an analysis of adolescent psychology based on the concepts of Harry Stack Sullivan, a description of a survey of a high school guidance program conducted by the author, and a review of recent findings of softness in the Army and brutality in the Marine Corps, both evidences of the loss of fiber in our vanishing adolescents.

Sandwiched in the middle, and especially in chapters III and IV is perhaps as lucid a statement as the reader is likely to find anywhere of the failures of the high school to provide the clarity of meaning and purpose against which a youth can measure himself and emerge a man. It is not so much an indictment as a description, and inevitably a description from which some significant pieces are missing.

The manifest message is that schools today unwittingly discriminate against the socially inferior student, invade the privacy of all students, deny self-esteem in the adolescent by demanding conformity, compliance and obeisance to symbols of democracy rather than acceptance of the reality. Although the

author implies that this state of affairs is especially characteristic of today's schools, the haunting suspicion persists that many of these conditions have been consistently improved during the very period when adolescence has been crippled.

The latent content of the book is as rich and varied as the motivations of young people, from which it derives its force and as rewarding as the reader's insights will allow. It suggests the alienation of psychologists and guidance workers from the youth they try too hard to help and the incompetence of teachers who lack dignity because they lack the pride that comes with proud possession of a respected competence. In places the author is suggestive of Jacques Barzun, as in such passages as "A large portion of the students and staff come from social groups in which the authority of the mind and its work is simply not accepted. From the arts they expect diversion and decoration; from the sciences the solution to technical problems; they demand these quickly and under all conditions without back talk."

*The Vanishing Adolescent*, like so many of the current crop of analytical books, is more provocative than prescriptive. It is obviously the work of a man who thinks clearly, cares deeply, and writes with verve.

DONALD W. ROBINSON

Carlmont High School  
Belmont, California

*The World of Man.* By John J. Honigmann. New York: Harper & Bros., 1959. Pp. xxxvi, 971. \$ 7.50.

The author has achieved with this textbook of anthropology a readable integration of the many concerns, concepts, and conclusions of current anthropology and many of those which have stood the test of time.

The present book is designed both for the curious and thoughtful reader and for the college student. It resembles older textbooks in the broad range of its subject matter. Also like the others some subdivisions of the field are given greater consideration. The heart of the book is found in the successive sections on the nature, processes, and divisions of

culture, the latter being the familiar material, social, and mental categories.

Among the topics which receive greater attention than is customary are: ethnographic and archeological procedures, scientific method as applied to anthropology, and several aspects of the social and ideational (mental) categories of culture. In the social category we are introduced to the fundamentals for a comparative approach to the nature and function of law. In the ideational category Honigmann has extended the usual discussion on belief systems, mythology, and cosmology to epistemology and the premises of logic. These discussions become meaningful either through descriptions of Euro-American patterns, through contrasts of the known with the unknown, or by moving from the similar to the different in the reader's experience.

If the order of topics is significant as an indication of their ranking or emphasis, then the present volume provides two deviations from the usual text. First, following the introduction, a substantial part describes scientific and historical methods — illustrated by ethnological, archeological, and linguistic procedures and results — as well as a chapter on the construction of hypotheses and management of data, through recognition of the different types of relationships between events and the kinds of variables involved. However, even the author considered that this particular chapter might be difficult for beginners. It perhaps would have best served as an appendix, functioning as an insight into the research which has produced the material covered and as a guide to the reader now motivated to pursue the field.

The second deviation from the usual is found in the assignment of physical anthropology and archeology to minor and appended roles. Their appearance at the end of the book is anticlimactical and not needed except to round out the textbook. Their omission altogether would have been more in line with the author's expressed interests and lightened the volume as well. On the other hand, had the author made selections and insertions into the appropriate contexts as

he did for the fields of linguistics and culture and personality, he would have contributed more along the lines of their relationships to cultural analysis. His synthesis of such relationships in the chapter on the "cultural field" is an example of what can be done.

On the whole, the book stands up as a fine, up-to-date presentation of cultural anthropology. The generous scattering of ethnographic examples, pertinent comparisons, and explicit photographs, with the superb bibliography made useful by a special reference system, become the major stimulus to the reader, novice, or scholar — a stimulus to peruse the general displays and to take off on any one of the more specialized corridors of information and research.

SHIRLEY K. DESHON

University of Maryland  
College Park, Maryland

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*Douglas of the Supreme Court: A Selection of His Opinions.* Edited and with a biographical sketch by Vern Countryman. Garden City, N. Y.: Doubleday & Company, 1959. Pp. vi, 401. \$5.95.

Although most people today appreciate the tremendous significance of Supreme Court decisions, few realize what enjoyable reading is contained in what some all too readily dismiss as the dry, legalistic opinions of the Court. These selections from the major decisions of Justice William O. Douglas retain much of the drama and excitement of any courtroom, for almost every case has momentous bearings upon the lives of at least a few people. In addition, any decision may break new ground, clarify new legal principles, establish new precedents, and thus determine the form of future opinions. To the drama is added the importance of law-making.

The editorial work is helpful and unobtrusive. Since the editor is a close friend of Douglas, the brief, adulatory biography and the 69 cases selected from approximately 600 Douglas decisions are intended to show only the best side of the man. The most helpful information is in the introductory analysis of the main issues facing the Supreme Court

since the New Deal, and in the brief, invaluable summation of precedents and issues that prefaces each decision. Highly technical arguments have been deleted.

Douglas is one of the most individualistic and independent judges ever to sit on the high court. He is at his courageous best when he renders a lone dissent. His decisions are usually based at least in part on some available precedents, but occasionally are primarily a statement of moral conviction. He illustrates the inescapable role of judges in making as well as interpreting law. The limits of his interpretations are what a statute obviously does not say; the guide is awfully close to what he believes a law should say.

Douglas, in these decisions, proves himself a liberal, which in his case means a fervid defender of individual liberty against governmental interference and, almost paradoxically, just as fervid an advocate of extensive governmental regulation of the economy in behalf of a "broad and inclusive concept" of public welfare. Douglas cut his teeth on progressivism, adopted Louis D. Brandeis as his legal godfather, and matured in the New Deal as Chairman of the Securities and Exchange Commission. His economic devils are clearly identified as "private power groups," "big business," "monopoly power," "cartels," and "the money trust." Property, particularly in the corporate sense, is clearly not one of the inalienable rights. In one decision he even challenged the long-accepted definition of a corporation as a person under the Fourteenth Amendment.

Although willing to give the democratic will almost complete leeway in the field of property rights, Douglas remains a passionate defender of the sanctity of the private individual, of human rights. In this sphere the Bill of Rights is in no way subject to amendment or compromise. Here we have a government of law, of high principle, and not of men. Here the will of the majority is immaterial. Douglas will not yield an inch to popular sentiment or to congressional hysteria. In the age of McCarthy his undeviat-

ing, eloquent defense of individual liberty was drowned even in the Supreme Court. In our day the Warren court has upheld this basic liberalism and Douglas finds himself more and more on the winning side.

PAUL K. CONKIN

University of Maryland  
College Park, Maryland

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*Nietzsche Unpublished Letters.* Translated and edited by Kurt F. Leidecker. Philosophical Library, New York, 1959. \$3.75.

Whether Nietzsche's influence has been for good or evil, the fact remains that his ideas have influenced to a remarkable degree contemporary ideologies. On the whole, his critics have evaluated the man as a good example of luetic paranoia, megalomania, weird complexes and drives. Had he not preached the Gospel of strength, called himself the anti-Christ, apotheosized the superman? Had not Nazis officially shown interest in him and honored his memory?

On August 7, 1937, Dr. Wilhelm Hoppe and Professor Karl Schlechta announced to the Committee of the Critical Historical Complete Edition of the Works and Letters of Nietzsche (in Hitler's Germany!) their sensational findings regarding the falsifications of Nietzsche's letters and unpublished material by his sister Elisabeth Forster-Nietzsche. Since then new interest has sprung up around the greatly stereotyped picture of the man, and new evaluations are called for. The result has been, on the whole, favorable to the portrait of Nietzsche, and a truer Nietzsche has been emerging, a kindlier, more tolerant man, a man whose loneliness and desertion by nearly everyone drove him to accentuate his thesis more brusquely as the years went by. A whole catalogue of evils, thirsts and shocking utterances with which Nietzsche has been charged needs now a more sympathetic reconsideration, especially in view of the existentialist legitimate philosophical claims as well as popular infatuations.

This little volume contains a selection of



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Nietzsche's letters, not heretofore published in English translation, as translated and edited by Professor Leidecker of the University of Virginia. Those interested in the formation of the contemporary ideological cross-currents will find them truly fascinating.

JOSEPH S. ROUCEK

University of Bridgeport  
Bridgeport, Connecticut

#### HELPFUL CLASSROOM AIDS ARTICLES

"Handling Controversial Issues." *Civic Leader*, February 29, 1960.

"Should the United States Support World Law?" *Foreign Policy Bulletin*, May 15, 1959. Pro and con statements.

"Molders of Opinion." *American Observer*, February 29, 1960. Short biography and work of Drew Pearson.

"Report on France." *The Atlantic Monthly*, January, 1960. An interesting discussion on affairs before the Algerian Crisis.

#### BOOKNOTES

*Digest of Sweden* is a 64-page booklet offering concise descriptions of almost every aspect of Sweden and the Swedes—from foreign policy and education to outdoor life and sports. U.S. social studies classes will find up-to-date data on Sweden's history, government, industry, land and people, cultural achievements, and relations with America. Richly illustrated, it offers a wealth of facts and should serve as a useful reference for teachers and students.

Some 30,000 copies of the booklet have already been distributed to secondary school libraries throughout the United States. Additional copies are available for 50 cents each from the American-Swedish News Exchange, Inc., 630 Fifth Avenue, New York 20, N. Y.

*World Book Encyclopedia*. Fields Enterprises Educational Corporation, Chicago 54, Illinois. 1960 Revised Edition. XX Volumes. Prices to schools and libraries: \$115 red plastic; \$104 blue cloth.

This fine new revised edition of the World Book Encyclopedia should prove very valuable to pupils of grade 3 level through the 12th grade. It should be included in every school library as one of the outstanding reference books in Social Studies, Geography, Science, Biography and Government.

The World Books employ the "unit letter" plan of arrangement so that all entries beginning with the same letter of the alphabet appear in a single volume. In some cases of course, a volume contains two or three initial letters; and the entire alphabet is contained in 18 volumes.

Careful editing has been used throughout the entire 20 volumes so that the work is readable at all grade levels. One of the outstanding features of this work is the use of style appropriate to the grade level at which an item of knowledge is most likely read. This has been accomplished by an intensive study and analysis of many courses of studies and curriculum guides. This is coupled with editing which has kept in mind that articles must be understandable by all readers.

This revised edition includes more than 1775 maps, has added 1,000 pages and includes more than 5,000 biographies.

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*The United States in the Middle East.* By W. C. Spielman. New York: Pageant Press. 1959. Pp. vii, 63. \$2.75.

A concise and easy-to-read compilation of the main factors bearing on relations of the United States and Middle East Countries, dating back to agreements made between France and Great Britain slicing that area of the world.

This book highlights events which show that the seeds of unrest in the Middle East and today's tense situation were planted early in the nineteenth century by the United States, Britain and France. While mainly concerned with United States policies in the Middle East since World War II, the author sets the stage and lays the ground work for his up-to-date study with an appraisal of happenings prior to World War I.

*World Geography Today.* By Saul Israel, Norma H. Roemer, and Loyall Durand, Jr.

New York: Holt, Rinehart and Winston, 1960. Pp. lvii, 536. \$4.50.

This completely new and up-to-date textbook gives high school students a dramatic survey of human geography as well as physical geography. Its central theme is the earth as the home of man.

The units of study are arranged in the text in such a manner that makes it easy to teach. The end of the unit material is exceptional and provides students with an overview of the facts. The illustrations and maps are excellent and well chosen for a text of this type.

Teachers of the Social Studies should find this book ideal for use in the secondary classroom.

#### PAMPHLETS

*Social Studies Bibliography: Curriculum and Methodology.* By Clarence D. Samford, Carbondale, Illinois. Southern Illinois University Press. Price: Cloth \$5.50, paper \$2.75.

*The Selection of Offenders for Probation.* Department of Economic and Social Affairs. New York: United Nations. Price: \$.50.

*Social Change and Mental Health.* By Wayne Wheeler (Editor). Parkville, Missouri: The Park College Press, 1960. Pp. 52. \$1.00.

Ours is a tumultuous time when technological progress brings social change and compels new kinds of adjustments. Those who teach youth and others who are concerned about the disrupting effects of the tensions of our day, will find special interest in this publication. It contains three addresses and the comments of participants in the Fourth Annual Conference on Mental Health and Education held at Park College, Parkville, Missouri, on April 25, 1959. The editor who wrote the preface and edited the speeches is Chairman of the Department of Sociology at Park College.

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#### CURRENT PUBLICATIONS RECEIVED

*Civics.* Fifty State Edition. By Jack Allen and Clarence Stegnien. New York: American Book Company, 1960. Pp. v, 552. \$5.00.

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- A History of the United States.* By John R. Olden and Alice Magenis. New York: American Book Company, 1960. Pp. x, 542. \$5.00.
- Our World History.* By C. E. Black. New York: Ginn and Co., 1960. Pp. vii, 710. \$5.60.
- China and the United Nations.* Report of a Study Group set up by the China Institute of International Affairs. New York: Manhattan Publishing Company, 1959. Pp. xii, 285. \$3.00.
- Italy and the United Nations.* Report of a Study Group set up by the Italy Society for International Organization. New York: Manhattan Publishing Company, 1959. Pp. xii, 208. \$3.00.
- Consumer Economics.* Principles and Problems. By Fred T. Wilhelms and Ramon P. Heimerl. New York: Gregg Publishing Division, McGraw-Hill Book Company, 1959. Pp. vii, 534. \$4.48. (Second edition)
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